

SOCIAL

2000



JUSTICE

THE

REVIEW

BEHIND

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by MOST REV. A. J. MUENCH

* * *

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by FR. T. MASCARHENAS

Central Bureau, Catholic Central Verein
 3835 Westminster Pl. St. Louis 8, Mo.

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THE SEARCH FOR SIGNIFICANCE

THAT modern secularized man suffers from a bitter sense of frustration is true, and it is also patently obvious that all his personal worries and planetary wars are the feverish or infuriated expressions of that deep frustration. Freud indeed was right in tracing the maladies of the modern soul to deep-seated frustration, but time has proved him wrong in tracing its fundamental cause to sex. The cause lies not in the repression of the sex-instinct, but in the debasement of personal value. That is the clear verdict of a clear and candid book entitled *Man's Quest for Significance*, by Lewis Way (Allen and Unwin). The individual feels that he is drowning in a sea of Mass Democracy or Marxian Despotism, and all his instincts cry out wildly against such submersion. He cannot, to use Shakespeare's mixed metaphor, "take arms against a sea of trouble" so overpowering in its immensity; and impotence yields to rage, and rage finds vent in destruction or capitulating despair. The wisest find in the end that no man can be true to himself who is not true to God, that no man can preserve his personality without keeping contact, through grace, with the Personality of Christ.

Pillars of Folly

Political and legal equality, emerging in practice as dogmatic egalitarianism and majority rule, based on the assumption that what the majority wants is thereby right and just, are the two pillars of mass democracy. A little reflection will convince us that they are the pillars of folly and the barriers to personal liberty. The greatest thinkers, from Goethe to our own time, have warned the West that unrestricted democracy, unchecked by what we Catholics call vocational groups, is tyranny—the tyranny of the many over the few. With an amazing marshalling of evidence, that Austrian Catholic authority on political science, Erik von Kuehnelt-Leddihn, has shown in his scholarly book, *Liberty or Equality*, that personal liberty and

democratic equality are incompatible. This is a book I most earnestly recommend to all who are interested in the preservation of both the individual and democracy, a book which picks out the fallacies of modern political thought with merciless precision and lays bare the strong foundations of Christian morality under the accumulation of muddled and malicious platitudes about the *vox populi*.

America is dedicated to the Jeffersonian phrase that "all men are created equal." The phrase itself is in perfect accord with Catholic theology. But for some unaccountable reason there has been a conspiracy of confusion about the matter. To say that all men are *created* equal is not the same thing as saying that they remain equal all through their lives. It is sheer folly to assume that all men being level at the start, they should remain at dead level all their lives. Americans do not believe this for one moment in the practical affairs of life. More than any other people they believe that every man should live up to all the manhood that is in him by developing all his latent powers and talents, by pushing ahead, even with a certain ruthlessness, by stretching the cord of energy as far as it will go short of the breaking-point. Indeed, it is a source of wonder to Europeans that a nation, so spontaneous and generous in its charity and beneficence to the crippled countries of the West, should practice such a harsh and seemingly inhuman code of commercial ethics at home. It is when the Jeffersonian phrase is translated into terms of dogmatic egalitarianism on the social and political planes that the menace to individual liberty becomes evident.

The Need of Inequalities

The Catholic teaching on human equality, stressed by the present Holy Father in an address on the unity of mankind, is that all men are equal by the community of origin, because there is a real

blood-relationship between all the descendants of Adam. There is also an equality of nature among men because they are similarly composed of a material body and a spiritual, immortal soul. But this natural equality among men demands individual inequality among them for its full development. It is with men as with nature,—there can be no development without differentiation, and no differentiation without inequalities. That is what St. Thomas meant when he said that “for the perfection of the universe the Divine Wisdom ordained inequality, not only between the species, but within the species”. The author of *Liberty or Equality* states quite plainly: “Egalitarianism under the best circumstances becomes hypocrisy; if sincerely accepted and believed in, its menace is still greater. Then all actual inequalities appear without exception to be unjust, immoral and intolerable. Hatred, unhappiness, tension, a general maladjustment is the result. The situation is even worse when brutal efforts are made to *establish* equality through artificial levelling (‘social engineering’) which can only be done by force, restrictions, or terror, and the outcome is the complete loss of liberty.”

Envy and instinctive plebian hatred of aristocracy of birth and brain are the real forces behind egalitarianism, however much it may be disguised and festooned with slogans about equal rights and opportunities. And by a bitter irony of history, the essential phrase of the Declaration of Independence is mutilated and made to justify the complex social and political process whereby the individual is deprived of independence. Mass democracy has frustrated and stifled man's quest for significance, his individual struggle for independence.

Devolution of Man

Dr. Goetz Briefs, in his brilliant article entitled *The Agony of the Mass Age*, (published in the SJR, Sept. '49), and the famous Spanish thinker, Ortega y Gasset, in his collection of essays, *The Revolt of the Masses*, have shown how “man, caught in a trap of what the 19th century conceived as his nature, lost his most precious Christian heritage: his consciousness of having been made according to the image and likeness of God—the criterion of a person.” The Reformation, the French Revolution and the Industrial Revolution have all conspired to divest man of his dignity and distinctness. One might trace on a graph the inevitable process of devolution

by which man shrank from the concept of the whole, integrated man of the great Catholic ages to the Humanist Man of the Renaissance; the Rational Man of the Reformation; the Biological Man, i. e. the clever animal of Darwinism; the “fortuitous collocation of atoms” of the nineteenth century scientists; the simmering neurotic of frustrated sex of Freud; the devitalized *homo economicus* of the economists, to the anonymous, pathetic and insignificant member of the present-day collectivity, coerced under Soviet rule, cajoled and coddled in varying degrees among the democracies.

Our civilization differed from all others in the significance it attached to the individual. Not even the wisest of the Greeks came near the divination of the immense worth of each and every man. By standards which have been handed down to us we still judge the worth of a culture by its ability to afford a congenial climate in which the individual can develop all his God-given talent and attain distinctness and significance within his social and historical context. The main reason why labor unrest was totally unknown during the Guild era was because each member of society had his place in the vocational order, and was able to make his influence felt within his regional group. Every man attained significance through the dignity of his special vocation. In the climate of Catholic civilization there were no festering frustrations.

The Way Back

It seems as if we may recover the Theological Man, happy in his wholeness, through the trade route. The deadly monotony of the industrial era completed the long process of stripping man of his significance. The factory techniques of Ford turned out the final multiplied products of the mass-man, the million-fold duplicates, undifferentiated, undignified and undeveloped. It is only appropriate that the way back should be traced by an American industrialist. James F. Lincoln, President of the Lincoln Electric Company, Cleveland, Ohio, has outlined a very practical and persuasive way back in his brisk little book *Incentive Management*. It is a book to be recommended to all who are interested in solving the dilemma of the human degradation of modern industrial methods and the impossibility of cancelling out the machine, as some have suggested. The trouble is, as Mr. Lincoln points out, that “most industrial managers have paid more at

ention to the development of the machine than they ever gave to man. The oncoming industrialist must change this. He must develop man first, and the developed man will produce the unique machine. Man has endless possibilities. The machine has ever definite and known limits to its abilities." He has shown that the old incentives of higher wages, shorter hours, safety, security, and bargaining power will never succeed in getting the best out of the workers, and in this he is in agreement with the sociologists. The real solution is, to use his own phrase, "recognition of our abilities by our contemporaries and ourselves," that is, the restoration of the feeling of individual significance in the worker. From being a cog he becomes a controlling unit; from being a piece of dead machinery he becomes a vital cell in a living organism.

The way back to the integrated man of the

Catholic ideal has already begun. Lincoln's theory and eminently successful experiments are but one indication. It is evident in the numerous efforts towards decentralization, and in the very social unrests of our time which, at bottom, are but the frantic efforts of men for recognition and the wild desire to satisfy the stifled instinct that cries out for significance. But modern man has yet to be convinced that he cannot find the Way or the Truth or the Light alone, but needs the guidance of One Who stressed man's significance in God's sight by reminding him that the very hairs on his head are numbered. The great integration of society will come when men recognize that it depends on the integration of its individual members, and that, in the end, the saints are the most integrated men,—and the most diversified.

LIAM BROPHY
Dublin, Eire

FRONTIER OF THE FAITH-IV

LIVING CONDITIONS IN THE SOUTHWEST

(Concluded)

ABOARD the train heading for my mission among the Mexicans in the southwest, the well-dressed woman in the adjoining seat engaged me in conversation. The wife of a young college professor, she was returning to her modern ranch-house type of home in a fine section of the city, where her housekeeper would have everything immaculate and prepared for her coming. "Oh", she exclaimed with aversion, "I don't see how you can go to work among such people. They are so dirty".

The impression made by this remark was to be gradually, but utterly, erased by many happy surprises in the months to follow. Based upon a southern prejudice, which discriminates almost equally against negro and Mexican, this remark showed an amazing lack, not only of reflection, but of actual knowledge of the people. It would have been far truer if applied to the slum section of any northern city. Far more Mexicans are poor, far more have lacked educational and work opportunities than their northern neighbors, it is true. But percentage-wise, considered in relation to their education and circumstances, the

Mexicans in our country show themselves superior in virtue, in courage, in good manners, and in good housekeeping.

Mexican Thriftiness

For all her education and training, I fear my friend of the train would not measure up if confronted with the problems of life her Mexican sisters daily and cheerfully contend with. Take, for instance, the widow in my parish who lives alone in her two-room adobe house, beautifully furnished and kept. Her husband has been dead five years. No social security. No pension. As a Mexican, she is not eligible. She receives \$20 per month from the Welfare. "But surely, you can't live on that," I asked. She replied without a hint of complaint or sympathy-seeking: "I accommodate myself to that. . . My children are poor and have big families; I can't be a burden to them".

It doesn't take much imagination to see what sacrifices are required to "accommodate oneself" to living in these times on \$5 a week—frijoles and tortillas (beans and corn-flour pan-cakes),

and little else, save what greens can be garnered from a tiny garden plot. And yet there is no murmuring, despite the evidence in the rich furnishings (for which no one is willing to offer her a reasonable price) of much better days. The lot of those who do not own their own homes, or of young mothers with five or six young children deserted by their father—and there are many such—is far worse. For the mother must go off to work, entrusting the children during the day to the charity of neighbors, and live in one room of a crowded "presidio".

Living Conditions

A presidio was originally a frontier fortress built in a rectangle, with doors and windows opening upon a central court-yard, or patio, with an entrance which could be barricaded in time of attack. Today, with danger of attack removed, the presidio is the tenement house of the southwest. Built of adobe or brick, it often follows the plan of the old rectangular fortress, but with doors and windows opening through the outer as well as the inner walls. Frequently additional tiers of apartments divide the courtyard into alleys 15 or 20 feet wide, and these are encumbered by outside toilets and sinks; there is no running water within the dwellings.

Here, then, in a half-block area, dwell a hundred or more families crowded upon one another in one and two-room apartments—only the few prosperous ones can afford more. There are no closets, baths, entry halls, or corridors, doors open directly upon the sidewalk or courtyard. There is one window to each room. Each room must serve as bed-room, dining-room, work-room, play-room for the children, a place to bathe, care for the sick, and entertain guests. Here in two rooms, six or eight children will be reared, and often an aged or ill relative cared for, or a home provided for a needy in-law. Beds will be the most conspicuous objects of furniture; they must serve also as chairs and lounges, work and sorting tables, and play space for the babies. Often additional folding beds must be opened and mattresses unrolled upon the floor to provide additional sleeping space at night.

Material Poverty

For such accommodations the (usually) absentee landlord will expect from \$12 to \$18 per room each month, depending upon the state of repair he has been obliged by city authorities to

maintain. Since the discriminatory pay for Mexican workers is notoriously low, this rent exacts a sizeable proportion of his monthly income, and his security against accidents and sickness is often nil. Crowded and underfed as many are, tuberculosis and other diseases take a heavy toll, and infant mortality is extremely high. To return the end of a day of hard labor in the heat of the southwest to such a home would sap the morale and ambition of any man. To be forced to remain all day washing, ironing, cooking and caring for children in such cramped, hot and primitive quarters, is enough to bring weariness and discouragement to any woman.

Spiritual Wealth

And yet, amazingly enough, in the majority of homes there is contentment, there is joy, music and laughter. From such homes each morning attractive and immaculately dressed young women come forth, as butterflies emerge from their drab cocoons, on their way to the offices, shops and restaurants. School-days bring forth crowds of clean, attractive, laughing boys and girls trooping to their class-rooms. And a fair share of modern conveniences finds its way into most of the homes—saving and sacrifice have somehow found a way to provide neat linoleum for the floors, a modern refrigerator, a washing machine, or even at times venetian blinds, a cooling system, or a television set. But the source of strength, faith and courage is always in evidence; for *Santo* shrines, sacred pictures and statues are in every room, and candles constantly burn before them. God and their patrons are always near at hand to help when real trouble comes, though the church and the Padre may be far off.

Smirking Proselytizers

As in any crowded tenement district, where people of all types are herded too closely together, there will be a certain amount of inevitable quarreling, anger and complaints. For here in the presidio is the drunkard, the prostitute, the wayward son, the aged and ill, the noisy children, the fallen-away Catholic, the badly married, the illegitimate child, the sloven and the ignorant all rubbing elbows in daily contact with the good, the devout, the orderly and refined. And among them come the greatest menace, the smirking proselytizers, the "social workers", the "charity agents, the evangelists with free hand-outs, the heavily-endowed clinics, "welfare" centers, nu

eries, special "schools", and revival centers, preying upon their destitution and ignorance with alluring offers, but always with the one goal of depriving them of their greatest treasure—their devout Catholic faith. And these are often financed by the very wealth which the exploitation of these same Mexican people has amassed! Within the same all-Catholic parish, there will sometimes be ten or a dozen such agencies at work, financed from without, and despising in their prejudice the very people they flatter and seek to "convert".

Despite these vast efforts, the majority remain staunchly faithful, or return to the Church after a period of disillusionment and confusion. Their life is livable and possible only through their confidence in the Church and the Sacraments, through their charity and their faith. And these are not wanting; they are present when needed—in the

big and important things of life. No matter which of their neighbors is in trouble, many willing hands are ready to help, regardless of the sacrifice required; caring for the sick, taking in neglected children, sending for the priest and doctor, standing by with every aid until the crisis is past. And ready with prayer also: attending the rosary and funeral of a neighbor in throngs; offering Masses and lighting candles for his welfare. The charity of Christ among them is a rebuke to us who think so little about them and who do less; who leave them so little protected against the ravaging wolves of this world. Yet the Mexican people are the potential instrument of the Catholic Church in North America for the conquest of vast areas in our south and west. May the day come soon when we shall all see them for what they are, and aid them in this task!

A MISSIONARY

THE CHURCH AND SOCIAL ORDER IN EDUCATION

A Sick Society

IN a recent article written by Father Raymond Bernard, S.J., entitled, "Do Americans Know Right From Wrong?"¹⁾ we note a shocking reference to the degree to which moral degradation has seeped into our national life and homes. Some allusions were as follows: More than a million violations of rulings and laws on prices and supplies were discovered; 200,000 American businessmen were punished for blackmarket activities; in Nevada gamblers grossed forty-one million dollars. Slot machines gross an estimated \$540,352,000 annually. Some opposition to bad ethical practices has come from particular communities, not because they have undermined the integrity of public officials, but because they have taken the profits from the community. Birth control is now listed by 550 communities as a health service. Even Mrs. Sanger, the originator of the clinic, is being portrayed by Hollywood as possessing a great "humanitarian career". Closely connected with birth control is the enormous traffic in contraceptives. In 1938 the people associated with this traffic did a two hundred and fifty million dollar business, and ten years later the amount involved was estimated at one

billion dollars. Father Bernard concludes his stirring article with these words: "Behind the cries of alarm and shock, perhaps there lies plain now this greater, more awesome shock,—the American people do not really know any more what is right and what is wrong."

A Root of Evil

The implications given by Father Bernard stem largely from false tenets held by many educators. One has but to turn to the educational literature of today and note the great stress being placed on sociology. This exaggerated emphasis on society has practically become a religion in which the group is worshipped at the altar of democracy. Man, in this school of thought, is subordinated entirely to society; thus the educators who place the stress on society return to pagan naturalism,—the philosophy that the end of man is the well-being of the State. In consequence, men who teach this false doctrine exclude the concept of the individual as a free personality, and picture man as an instrument of the community. There is mention neither of man's relation to God, nor of his final spiritual end. The weakness in this philosophy has been succinctly stated by Pius the XI, who wrote:

1) *Catholic Digest*, St. Paul, Minn., March, 1952.

"According to christian doctrine, man endowed with a social nature is placed here on earth in order that he may spend his life in society, and under an authority ordained by God, that he may develop and evolve to the full all his faculties to the praise and glory of his Creator; and that by fulfilling faithfully the duties of his station, he may attain to temporal and eternal happiness. Socialism, on the contrary, entirely ignorant of, or unconcerned about, this sublime end, both of individuals and of society, affirms that living in community was instituted merely for the sake of advantages which it brings to mankind."²⁾

Here we see plainly that man is more than mere social being. His whole make-up is superior to society; for society is merely a means to an end,—that of helping man reach his final destiny. "Christianity has God for its center, not man."³⁾

Thus the society theory of education is based on the false basic philosophical premise of socialism: An act is right when it is socially good and wrong when it effects social evil. According to this concept, the norm for evaluating a deed as good or as bad is society, not religion. For a Catholic educator, religion cannot be reduced to society; nor can morality be a product of society. It is imperative to remember that the social problem is a moral problem and its criteria come from the field of ethics. Philosophy shows that man is a moral being who has both an individual and social side to his nature. Education must develop the individual as a free person, and society will then benefit from the individual's conduct as a matter of course. Education benefits society in the first place through the individual, although it, too, has an immediate social function.

"Man is not an isolated individual living in a social vacuum, but a social being destined to live and work out his salvation in association with his fellow beings. He is a member of a community and he has, in consequence, duties of commutative justice and duties of social justice and duties of charity which emerge from this relationship. On no other foundation can man build a right social order or create that good society which is desired so ardently by the great mass of mankind."⁴⁾

"Learn by Doing"

"Activity" or "work" is the popular cliché used by the exponents of the socialistic theory of education. In this theory, activity must lead to further activity. Learning by doing is the pass word for the only learning is experience. Truth, therefore, is relative. It refers to the experience which may be practical and of real social value. In solving a problem the student is encouraged to use the trial and error method. Since moral and social values stem from social experience there is no place in the school for spiritual guidance.

These worshippers of the "social doctrine" in the schools hold that school is "embryonic community", culture removed. In its place stands the altar of democracy where man may worship social intelligence, social power and social control. It is this pernicious philosophy which is advocated by many educators today. Since John Dewey first taught it, he became its leading exponent.

In the Catholic philosophy of education basic social controls derive from justice and charity. Catholic education tries to inculcate these in all her pupils: respect for constituted authority; the acknowledgment of the legitimate rights of the individual and the State; and the stabilization of the family. Thus these controls are designed to give correct expression to human liberty, taking in consideration both the rights of the individual and society. Apropos of this, Leo XIII wrote:

"... The eternal law of God is the sole standard and rule of human liberty, not only in each individual man, but also in the community and civil society which men constitute when united. Therefore, the true liberty of human society does not consist in every man doing what he pleases, for this would simply end in turmoil and confusion, and bring on the overthrow of the State; but rather in this, that through the injunctions of the civil law all may more easily conform to the prescriptions of the eternal law."⁵⁾

Socialistic Concept

Therefore, the socialistic educational theory is in direct contrast with the traditional view that the school should prepare the individual for life—temporal and eternal. The socialistic philosophy of education holds that the school is life itself—a living school, an active school, "a community of workers". The school must set up a miniature

²⁾ Pius XI, *Quadragesimo Anno* (Reconstructing Social Order) New York: The Paulist Press, 1931. P. 37.

³⁾ O'Connell G., *Naturalism in American Education*, New York: Benziger Bros., 1938. P. 253.

⁴⁾ Administrative Board, National Catholic Welfare Conference, *The Church and Social Order*, Washington, D. C., 1440. P. 3.

⁵⁾ Leo XIII, *The Great Encyclical Letters of Leo XIII* (New York; Benziger Bros., 1903).

society which will portray the needs and the life in this present and future society. Accordingly, the curriculum will emphasize science, industry and the worship of the "golden calf",—democracy. Since art and history exist solely for the service of society, they are to be given a place in the school's program.

The Catholic Philosophy

Although many of the points just discussed are false, there are some commendable practices in the modern school. However, these do not have their source intrinsically in socialistic philosophy. For example, there is a definite need for the student to practice social activity and group cooperation in school, but these must be pointed toward the correct goal—man's spiritual and then his material welfare. These are permanent rather than transitory values. Much of the criticism thrust upon us seems to emphasize the charge that Catholic philosophy of education stresses the training of the individual to the detriment of the social aspect of the pupil. On the contrary, the true philosophy of education takes both into consideration. The pupil's ethical and religious training is directed to his social as well as to his individual needs.

"... If society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions. When a society is perishing, the wholesome advice to give

to those who would restore it is to recall it to the principles from which it sprang; for the purpose and perfection of an association is to aim at and to attain that for which it was formed; and its efforts should be put in motion and inspired by the end and object which originally gave it being."⁶)

The socialistic philosophy of education stems from a reaction to the philosophy of extreme individualism of the eighteenth and nineteenth centuries. There has been, nevertheless, a contribution in the education for a closer association of the school with actual life, but to the detriment of the child's spiritual life. True, courses in the social studies, vocational work, citizenship, Americanization courses, health training, and curricular activities have been introduced by this group in the schools; but the Catholic philosophy of education has always recognized and placed in its educational curriculum those ideals and sound measures which contribute to the whole development of man—individually and socially.

It is clear that educational socialism, as a philosophy, has failed to solve the problems today. Witness modern moral decay. The only solution lies in accepting the Catholic educational philosophy which is integral, purposeful and practical in the highest sense of the world.

THOMAS CAMPANELLA, PH. D.
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Warder's Review

Demise of "The Survey"

ANNOUNCEMENT has been made of the cessation of publication of *The Survey*, a monthly journal issued for the past forty years, devoted to an objective, unsensational presentation of social and economic conditions among the poor and the working classes, principally in the United States. This pioneer journal was started in 1912 by Paul and Arthur Kellog and associates, a circle of people who have been prominent in the development of social welfare work in our country for many years. The magazine reported faithfully on conditions and developments in the social-welfare field, always retaining the high and magnanimous ideals of its founders. Lack of funds and high cost of publication have forced its discontinuance with the May, 1952, issue.

The publishers of *The Survey* have done rather well on a purely natural plane what Catholics and all Christians should have done more extensively under the influence of supernatural religion these past many years, namely: to present facts on social conditions among the people, with a view of their social and moral betterment, brought about by intelligent action. *The Survey* has been a standing rebuke to many of its contemporaries for their inactivity in the field of social action. It is quite certain that a more comprehensive and dynamic program of Catholic social action, initiated four decades ago in the United States, could have prevented some of the economic and environmental conditions of the present day which invite the development of Communism and Socialism. In its own way,

⁶) Leo XIII, Op. Cit. P. 225.

The Survey made its appreciable contribution toward fending off the evils of Statism. Its demise is deeply to be regretted.

Acting Outside the Law

THE settlement of the 53-day steel strike has momentarily allayed the economic struggle between the representatives of Capital and Labor. But it is certain that this conflict will not cease permanently until a reorientation in policy is followed by all parties concerned.

One point that was played up prominently in the recent strike was the "inability of the Union to think in terms of the United States". While this is no doubt partly true, it seems also to reflect the disposition of the management as well. The accusation of "failure to think in terms of the United States" arose from the failure or refusal of the President to use the provisions of the Taft-Hartley Law to settle the strike. There was said to be a political collusion between the Administration and Labor for the exchange of mutual benefits at the expense of the welfare of the nation. This conclusion was expressed in a column by George Sokolsky written before the settlement of the steel strike.

He said: "Phil Murray is quoted as saying that the President of the United States had pledged not to enforce a law on the statute books. Murray announced in Gary, Indiana, that Mr. Truman had said to him: 'If you will voluntarily agree to suspension of the strike, you need have no fear of the courts imposing the Taft-Hartley injunction on your union.'

"This may be old stuff. It is obvious that Mr. Truman's relations with the CIO are such that he risks the national welfare to satisfy the demands of that private organization in defiance of acts of Congress. He has not employed the Taft-Hartley Law because he does not like it, because it is objectionable to the CIO, because it was passed over his veto, and finally because of his understanding with Phil Murray."

Commenting further on the question, Mr. Sokolsky concludes: "The union between President Truman and the CIO is political. It is designed to keep the President's party in power with the support of the labor vote that Philip Murray can muster." The columnist mentions further the close association of Communists and their influence in the CIO in the past, and then states: "We are asked to forget all that in the dawning of a

new day; but the fact remains that you and I are subject to the laws of the land, good or bad and we have to obey them. But the President and Philip Murray and the CIO? This is not a problem of personalities, or even of partisan politics. It is a problem in the nature of the American system of government, in the superiority of law to the will and whim of any individual man. It is a question of the authority of constitutional processes over the power of large and articulate minorities, who force their will upon politicians by threatening to employ mass voting, which is a negation of the American theory of representative government."

There is no denying the substantial truth of Sokolsky's thesis; but it presents merely one side of the controversy. It castigates the "outside-the-law" actions of labor leaders, but does not refer to the grievous offenses of representatives of management and industry in the past, who used the law and the State apparatus to solidify and exalt the doctrines of economic liberalism and the self-interest of their class for a century and a half, roughly since the advent of modern industrialism in France, England, and the countries of Europe. This tradition of economic liberalism has prevailed in the United States since its foundation.

The action of Labor in pursuing its own "group self-interest" represents a strong reaction against past injustices perpetrated by the owners of industry and property over a very long period. This fact must be kept in mind; otherwise a one-sided view of the situation is inevitable. Labor is not the first to deserve this incrimination of crass selfishness.

It is a known fact that the real victors of the French Revolution in 1792—the bourgeoisie—accomplished their objective under cover of acting for the public good by the creation of a sort of secular "citizen ideology". They were the owners of capital and property who wanted to pursue their own economic self-interest, without the restrictions in the interests of the common good imposed by the Guild system of the past and the moral restrictions provided by the influence of religion and the Church at that time. The Guilds were suppressed by law after the Revolution, and any form of association for mutual aid or defense against economic exploitation engaged in by the workers in the nascent industrial system was legally forbidden. Thus the leaders of affairs ushered in the horrible period of abstract "individual freedom", wherein it was held that the

in pursuit of self-interest, without let or hindrance, was productive of the greatest good of society. While considerable material prosperity ensued to the people and to society as a whole in the production of wealth by the newly-introduced mechanical methods, the workers were inhumanly and unmercifully exploited. The strong influence and "glitter" of the newly-created abundance were so overpowering that no organized efforts could be successful in ameliorating the frightful social conditions among the poor and workers, who were condemned to mercilessly-inhuman labor. Women and children of tender age worked in mines and spinning mills in England from dawn to dusk. Whole generations of the poor and the workers grew up in this virtual slavery, as described quite vividly in the writings of Dickens, Henry Mayhew (1812-1887) and others. Pitiable, deformed specimens of humanity were actually produced by these influences; but religious and social forces were so weakened and the Christian heart had grown so cold and helpless, that no opposition or reform measures were possible for a long time to come.

It is not possible to review the story of human exploitation in our country and the gradual measures of reform through labor organization and social legislation which began in the nineteenth century. What is said suffices to point to the long history of grievances under which the workers of all countries have suffered since the advent of modern industrialism. It explains somewhat, but does not condone, the cold, tough disposition of the leaders of labor, toward the equally tough and intransigent attitude of the representatives of management and the owners of capital up to the present day.

The fact is, management and the owners of wealth first used law in their own interest, and acted "outside the law", human and divine. Karl Marx in the "Communist Manifesto"—conceived in the pattern of self-interest—refers to the importance of the proletariat using the law and the State as a bludgeon in enforcing their own "ideology" in those countries where they were to arise *en masse* against exploitation, just as the "bourgeoisie" had done in their own interest.

The only peaceful solution of the problem is to be found in the adherence to the law of human solidarity and the higher transcendent good of human society. This the representatives of Capital and Labor, in fact all members and estates of the social order, must understand and respect in their

conduct. It is the antithesis of the self-will and apotheosis of the individual which is generally the pattern of modern social and economic life. It involves recognition of the moral law, proceeding from the eternal law of God, as having relevance in its principles to society and to the concrete, economic circumstances of the present, and as binding in the actions of men individually and collectively. But this involves no monolithic or inflexible pattern of action. It implies the understanding and acceptance of the existence of an objective, intelligible moral order, which is binding on all members of the human family. Prudence dictates the action in individual cases. It is the intellectual chaos and the revolt against the moral law in our times which lie at the basis of disagreement and confusion in these matters.

Representatives of Management and Labor, in general, seem far removed from an understanding or an acceptance of these moral imperatives. Hence no common meeting ground exists, and the class-war and "failure to think in terms of the United States" will probably continue with only slight interruptions. Unmitigated self-interest, at best group self-interest, will alone be taken into account in industrial relations.

C. T. E.

Defense of the Family and Society

MANY observers of the present day believe that the family as an institution is seriously on the defensive, and is, in fact, waging a death-struggle against the forces tending toward atomization of society, flowing from industrial and technical methods, the economic struggle, the growth of inflation, etc. As defenders and promoters of the reform of morals and institutions, Catholics must everywhere rise in defense of the integrity and basic necessity of the family and family life, as a "school" of the individual, the foundation of society, and ultimately of the Church, because it provides, among other things, the natural circumstances for the development of religious vocations. We need not stress the importance of the latter in reference to the preservation of Christian culture.

It is well, therefore, that, according to *Catholic Action*, the World Union of Catholic Women's Organizations has presented a memorandum on the rights of the family to the U. N. Commission on Human Rights, urging its inclusion in the proposed Covenant of Civil and Political Rights. The

Union has also asked that specific reference to the Creator as the source of all rights be made in the Preamble of the Covenant. The article on the family called for the explicit guarantee of the following rights:

1. That men and women of full age shall have the right to marry and found a family and rear their children. That marriage shall be entered into only with the full and free consent of the intending spouses.

2. That all persons shall have equality before the law in all matrimonial matters.

3. That the family deriving from marriage is the natural and fundamental group-unit of society and is entitled to protection by society and the State.

4. That parents shall have the prior right to determine the education of their children.

5. That parents shall have the right to maintain, if necessary by public protection and assistance, adequate standards of child welfare within the family circle.¹⁾

These principles, flowing from the natural and revealed law of God, are given little or no consideration in agencies of the United Nations Organization, whose personnel includes secular humanists, agnostics and some atheists. They give no consideration whatever to religion. These individuals have tasted the "heady wine" of false principles, flowing from weak and changeable human opinions. They must be opposed with a consistent statement of demonstrable and unchanging principles and moral standards, centering in the family as a basis. Otherwise the work of the UN will be founded upon "quick-sand" instead of upon a bed-rock sub-structure.

Contemporary Opinion

THERE is a milder form of Totalitarianism, known as the Welfare State, which in its own way tends to undermine the foundations of human liberty. It starts from the assumption that a man's worth is measured by his service to the community. Its champions at times come perilously near the Totalitarian stand-point, as when they tell us that "a woman giving birth to a child produces one of the most important little cogs in the State machine".

*The Christian Democrat*¹⁾

This is an age of superstition. . . . "Science says" is the great silencer in all debates. "Science" is regarded as the oracle in every field. Science, which is in truth a very nimble office-boy among the mental disciplines, has been elevated by the modern mind to the position of chairman of the board, in every area of life, thus forcing philosophy to join the unemployed.

Science is only one of several methods of apprehending truth, as the Scholastics have pointed out in their sections on the motives of credibility. It is the job of science to measure; and you can only measure the measurable—the thing that stands still long enough to be weighed or tabu-

lated. "Science knows" a great deal about our bodies, which are measurable. But spirit does not stand still: what "science knows" about the soul of man is therefore nothing whatsoever.

GRETta PALMER²⁾

"The Church which knew how to civilize the barbarians of a former day will know how to civilize those of our own time." Such is the confident prophecy of Guido Gonella, Secretary of the Christian Democratic Party of Italy, speaking at the public commemoration in Rome of the Sixty-first anniversary of *Rerum Novarum*. To be a worthy recipient of that great Encyclical's heritage, he said, one must be an apostle in a crusade for social justice. One must have nothing to do with the theory that religion should be confined to the church and home, and kept away from the city's portals, piazzas and parliament. The Christian approach to the social problem, he emphasized, is through the cooperation of the classes while the leftists' weapon and method is class warfare.

Irish Catholic, Dublin

¹⁾ Loc. cit., June, 1952, p. 15.

²⁾ From the author's column on "Science Not First on Value Ladder".

¹⁾ May, 1952, p. 106.

Justice is not just the business of the individual; it is everybody's business. The fact of the matter is that free competition alone cannot solve our economic ills. Experience shows that it only leads to economic dictatorship which is destructive of both freedom and initiative. Besides free competition, there must also be mutual cooperation. People who refuse to work together become suspicious of one another and finally grow to hate one another.

As economic dictatorship has grown in our country, more and more of the human has been lost in business relations. Pope Pius XII brought this again recently in his address to the Italian Catholic Union of Employers. "The great failing of the social order," he said, "is that it is not profoundly Christian, nor really human, but merely technical and economic."

A decade ago, the buyer in even the smallest business transactions could bargain with the seller. If the price was out of line, a cautious buyer could bring it back to where it should be during the bargaining process.

Today, however, there is little real bargaining in even sizeable business transactions. Either the buyer meets the seller's price or there is no sale. In the place of bargaining, we find sellers employing ingenious double-talk, designed to so confuse the buyer that he will not advert to the injustice of the price he will pay. Exaggeration, half-truth and glibness of tongue have become the seller's stock-in-trade.

With the leaders of business abandoning the path of social justice and brotherly Christian regard, it is not surprising that the ambition of so many people has also sunk to a new materialistic low. The disregard of business in general for spiritual and moral values in business relations is leading many to strive only for success and wealth, no matter what it does to a competitor, no matter how it outrages public conscience.

But doesn't one who undertakes the risk and management of business have a right to profit? Yes, but only if that profit is right and just. He has a right to his share of the return which his production or service has made possible "provided always that he respects the laws of God and the rights of his neighbor and uses his property in accord with faith and right reason." (The Reconstruction of the Social Order," para. 136).

Free competition must be kept under control with the law of Christian moderation, which

commands man to seek first the kingdom of God and His justice. Then God Himself will add economic goods inasmuch as they are needed. . .

It is little wonder that the vast fortunes of both big and little business in our country have brought us so little happiness and security. The main principle of economic stability is not free competition for amassing wealth, but rather mutual, cooperation for the realization of social justice, liberally augmented by Christian charity.

Charity cannot take the place of justice unfairly withheld. ("The Reconstruction of the Social Order," para. 137). That is why paternalism on the part of businessmen only aggravates the injustice they are responsible for.

We can and will lessen the social and economic tensions growing so rapidly in our country. But we must replace the goal of profit in our economy with that of social justice, and self-interest with social charity. These twin social virtues are the best guarantee of social peace and harmony.

FR. ANDREW R. BREINES¹⁾

Ever since 1940, when he passed up his ninth term in Congress to become Comptroller General in charge of the General Accounting Office, Lindsay Warren has been losing friends in official Washington. For he is head of the only Government agency that puts an eye on the way the taxpayer's money is used.

Although he was appointed by the President, Warren and his 6,500 auditors, accountants, investigators and lawyers work strictly for Congress. Warren audits for Congress the \$70 billion plus in the current annual spending accounts of government agencies and their sprawling parts. And he sits as judge over hundreds of thousands of claims in which the government is a party, either as debtor or creditor. Last year there were 492,000 claims.

He has the last word on what exactly Congress means in its appropriation acts. Not even the President can overrule him. And when Warren finds that an agency has actually spent money without a Congressional okay, he has the legal power to recover the money.

So far, Warren's largest single recovery was \$9,972,000 overpaid an aircraft manufacturer during World War II; his smallest, 50 cents recovered from a government employee who tried to pad

¹⁾ A portion of a radio address delivered over Station WKOW, Madison, Wis., March 9, 1952, published in *Vital Speeches of the Day*, April 15, 1952, p. 400-402.

his travel expenses. During his twelve years at the GAO he has recovered a tidy \$760,000,000 spent by careless or willful officials without Congressional authorization, and has discouraged the illegal spending of billions more. Despite this record, Warren is unhappily convinced there are billions more he has overlooked. One thing that really bothers him is his lack of power to deal with the waste the GAO finds within authorized spending programs. "There is enough of it," he growls, "to make you cross-eyed and dizzy." All he can do about "legal" waste is to report it to Congress or to the department head, or try to expose it to pitiless publicity.

"No man living," says Sen. Harry F. Byrd of Virginia, "can speak with greater authority on controlling Federal expenditures than Lindsay Warren."

ALFRED STEINBERG¹⁾

... The trade unions of today are the "Nature Boy" of capitalism. The child was left at someone else's doorstep. He has returned home now, fairly well grown, and demanding a share in the inheritance. His "manners" reflect a rough bringing up. He would hardly qualify for an Emily Post award.

The very structure of the present system practically compels the unions to follow the pattern of Individualism. They are playing their part according to the rules of the game as they found them in the arena of capitalistic competition. They were not the authors of the rule book. As Pius XII remarked: "With the leaders of business abandoning the true path, it is not surprising that in every country multitudes of working men, too, sank in the same morass."

The natural relationship of workers and employers as social partners was never allowed to grow up healthily in America. A counterfeit of it in the form of the "company union" hindered its progress for many years. This setup was a fraud, a deliberate deception, a desecration of a sacred right of human beings from the beginning.

The over-all result of succumbing to the anti-social principles of Individualism was summed up tersely by the Bishops' Committee of the American Hierarchy in 1940, when they wrote: "The social organism has been dismembered and broken up into fragments, each seeking its own selfish interests instead of the common good of all."

The malignant social evil of individualism has

been mitigated, to be sure. The modification, I believe, is one of degree and of intensity; not complete rejection.

FR. WILLIAM J. SMITH, S.J.¹⁾

You may have seen them yourself, no matter where you live; truck loads of Spanish-speaking migratory workers—headed north to harvest the fruit crop—heading south at the end of the season with hardly a cent to show for their trouble. You probably never gave it a thought that these people were returning to their homes poorer, in many cases, than when they started, nor did you wonder at the incongruity between their condition and the prevailing high wages.

But the condition exists just the same. In 1946 President Truman's Commission on Migratory Labor got under way to study the problem. One of the Commission was the Most Reverend Robert Lucey, Archbishop of San Antonio, who, with the Reverend Theodore Radtke, gave valuable testimony at subcommittee hearings on migratory labor.

A few weeks ago, the recommendations of that committee were endorsed wholeheartedly at the Catholic Conference on Spanish-Speaking People of Texas held at Austin. Topics discussed were many and varied. Some of them were the necessity of arousing in officials a sense of duty in getting adequate housing and sanitation facilities for the Spanish-speaking sections in towns and cities, and of getting these people to participate in civil affairs themselves, to become active citizens. The establishment of labor unions was encouraged. Cited commendably was the Texas Credit Union League, which is making it possible for the Spanish-speaking to attain financial independence.

Here is another step forward in the fight to get equal rights for every man.

*Josephinum Review*²⁾

"No field of economic policy is so riddled with prejudice and mysticism as the subsidies. To present the facts about the subsidies is difficult and politically dangerous; to suggest that the instruments of social policy they are wasteful and inefficient, because they help all sections of the community and not merely the poor, evokes bitter hostility. In the thinking of many people, the subsidies have become a Sacred Cow, beyond ex-

¹⁾ *Tax Outlook*, May 1952, p. 12.

¹⁾ From his column, "Spotlight on Social Reform," *Catholic News*, New York, May 31, 1952, p. 23.
²⁾ May 21, 1952.

mination and change. That it is a costly cow could matter less if there were clear gain for those sections of the community that are chiefly in need. In fact, the benefits are largely indiscriminate and dispensed without reference to need."

It is with these comments that the editors of *The Economist* of London introduced two articles in a recent issue of their publication that were intended to provide the basic facts about the housing and food subsidies in Great Britain. And following the rather detailed examination of the British subsidies in perspective, the editors drew their conclusions in the following pithy statements of a general character that are worthy of note in our own country:

"In 1950, consumers—in Britain—spent £8,930 million (about 25 billion U. S. dollars) on goods and services that actually cost £9,409 million (about \$26.3 billion). For every pound that they spent, another shillingworth was thrown in "free". The subsidy bill of £479 million (about 1.3 billion dollars) in that year exceeded one-tenth of the total expenditures of central and local authorities. Expenditure on such a scale would be a heavy burden, even if it achieved two eminently worthwhile aims—the mitigation of hardship and want, and the promotion of stable prices and incomes. The subsidies satisfy neither aim. There is no argument for spreading relief over all classes and incomes, whether they need it or not. Shelter and food are basic requirements for which a man should be prepared to work and pay—not things that he should expect to be provided, as the subsidies delude him into supposing, at the expense of others. One day—perhaps even next Tuesday—these simple truths may begin to take hold."

Speaking at the Conference of the National Federation of Community Associations, Mr. J. Spencer, a lecturer in Social Science at the London School of Economics, noted the paradox that the influence of family life on the formation of character was recognized more clearly, before the impact of Society on the family tended to make it extremely unstable.

The economic basis of family unity has been attacked by "free" meals, "free" medicine and "free" education; all of which tend to deprive parents of a sense of responsibility. The Welfare State is built on the idea that ordinary people cannot be trusted to spend their money properly. The man in Whitehall knows so much better what

the people need. So, instead of giving men a proper family living wage, they give them a subsistence wage, and then the necessary subsidy.

This makes individuals dependent on the State and weakens family life. It is one of the evils of the day, an evil which people gladly accept, since it brings a certain security, even at the cost of personal judgment and personal freedom.

Catholic Times, London¹⁾

Fragments

THE fact that our present economic stability and prosperity are dependent to a very large extent upon military spending is well known. Of the \$77.9 billion appropriated by the Eighty-second Congress for many purposes, \$57.8 billion, or about 75% of the total, was devoted to military and defense spending.

A cooperative weekly news-sheet, "The People's Business", recently referred to the economic strength in the possession of people who are members of a well-administered cooperative, and then adds: "... But in the political field we may have been fooling ourselves a little. Do the people really control their own political fate? They could do so in America, if they wanted to enough; and again, if enough of their neighbors work with them. . . It is up to us, the people."

Commenting on the platforms of the political parties after the recent Conventions in July, *The Wanderer* observes (July 31, 1952, p. 5):

On some issues, the differences between the parties were blurred—for vote-getting purposes—by equivocation and evasion. But on many other issues, the two documents were sharply differentiated. And everywhere—in their precision and imprecision—they revealed the will to win rather than a program based on real principles.

Co-operatives are the only class of privately-owned business that never enter into agreements to widen margins and increase profits. They are the only privately-owned businesses that provide genuine and lasting competition. If we do not have co-operatives, then the call is for governmental regulations, control, and ordering—which means the death of free enterprise.

Nebraska Cooperator

¹⁾ July 25, 1952.

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

Archbishop Muench on Godless Education

THE United States is fast approaching a crisis in education. The proponents of Godless education, emboldened by the Supreme Court decision in the McCullom case of a few years ago, have been relentless in pushing the cause of completely secularizing the schools of our land. Not content with disfranchising Catholic children attending parochial schools to the extent of depriving them of rides on school buses and other auxiliary services, the secularists are now challenging the very right of non-public schools to exist. The latter institutions have been dubbed "divisive," "un-American" and "unpatriotic." It is not only Catholics and others maintaining "private" schools must be alarmed over this situation, but all who cherish our American heritage of freedom.

It was most appropriate, therefore, that Archbishop Aloisius J. Muench should concentrate his efforts on Godless education in his message to the Ninety-seventh Convention of the Central Verein recently held in St. Louis, Mo. The Archbishop sees the concerted attack on religious education as one of the manifest effects of modern thinking which rejects all moral absolutes, "a result of the rejection of God and His will in human affairs." The alarming consequences of this effrontery to the Creator do not escape thinking men, who are deeply shocked and are "clamoring for recovering the moral and religious values that laid the foundations for the greatness of our country." It is to arouse all men to the dangers that beset us that Archbishop Muench in vigorous and clear language continues:

"In the by and large, however, men are afraid of their own thinking. They are afraid to insist that religion be given the first and foremost place in the schools of our land. They are afraid to demand that God be allowed to enter the classroom as teacher of laws of ethics, His Ten Commandments, the doctrines of the Prophets of the Old Law and of His Son in the Gospel of the New Law.

"It requires courage to be men of fearless convictions; courage, to stand up to fallacies of thinking in the face of mass human respect; courage, to carry through with one's convictions to their logical conclusion.

"A new beginning must be made in the school. An education without God is not American. The founders of our Republic were convinced that morality and religion are indispensable to good government, and that they must be a part of the curriculum in the schools of the land.

"Let it be remembered that the private religious school laid the foundations of our American Republic. The public school did not exist. Its actual beginnings go back only to the middle of the last century, long after our system of democratic government had been firmly established in unity and strength. The shameful things that are happening before our eyes make it evident that we need to return to basic American principles of education if we are to survive in freedom. Among these is the most important of all: the right of parents to the education of their children. This right lies at the very heart of democracy. Once that is denied, or even only weakened, democracy is in grave peril.

"Catholic parents exercise that right when they build and maintain schools on every level of education with the purpose of keeping the schools training of their children in harmony with home training. If religion holds an important place in the home, it must also hold an important place in the school. It is fatal for the education of a child if education is religious at home and unreligious in the school. Our youthful generation must not become schizophrenic—a generation of split minds and split characters.

"The child, too, is on earth to know God, His works of creation and His means of salvation, His goodness and mercy, His justice and His charity. The child, too, is on earth to serve God by doing His will, observing His commandments, and conforming life to His teachings. The child, too, is on earth to love God, His good Father in heaven, by revering His holy name, giving Him due worship in his daily prayers and in his acts of praise and honor, especially when gathered about the altar of holy sacrifice and by performing good works of mercy out of love for his neighbor. The child must learn all that at home, but likewise in school. The schools fail if they do not ground the child in such a conception of life.

"The principle of separation of Church and State does not stand above such a view of life. Indeed

it must be subservient to it. Any other conception of it is a falsification of history. Never was the principle intended to keep God out of American life, and still less out of the education of youth. Modern secularistic thinking, alien to all Christian thinking on life and its ultimate purpose, has twisted it to ends that cannot but spell disaster for our nation."

The Archbishop concludes his message by urging the members of the Verein to "lose no opportunities to deepen the knowledge of your religion in order that you may be prepared to meet the challenges that come to you in your Apostolate."

"Let your apostolate be inspired by his (the Holy Father's) exhortation to 'launch a might

awakening of thought and action,' your motto for this Convention.

"The time for it is propitious. Many among your fellow citizens will listen. They are hungry for the truth. They want to set their feet on solid ground. They are tired of being driven aimlessly about the shifting winds of modern thought. More than ever they are looking to the 'Church of the living God, the pillar and the mainstay of the truth.' (I Tim. 3, 15.)

"Take them by the hand and lead them to Holy Mother Church that she may give them the security of her teaching, the soul-inspiring joy of her divine worship, and the peace of heart that comes to them who have learned to know and serve and love their Lord and God."

Instability of Laws: The Source

IN one of the sessions of the Resolutions Committee at the recent Convention of the Catholic Central Verein in St. Louis, it was pointed out that the Wagner Labor Relations Act of 1935 had denied, in practice, the rights of employers in the application of some of its provisions. The Taft-Hartley Law, adopted in 1947, attempted, insofar as possible, to right the extreme provisions of the former law as regards the owners of property. But it, too, is imperfect. In some cases the good effects of the Law have not been forthcoming, because of difficulties in applying it to actual circumstances in industry and in the community.

One factor that has worsened the situation is the blatant vindictiveness of many labor leaders and their followers, who are intent on sabotaging and making the T-H Law ineffective, because it was passed over their opposition. Many of the leaders of labor have vilified and debased the Law in the minds of union members in a very prejudiced and intemperate manner, hoping in this way to create public opinion against it, and thus eventually to have it repealed and discarded entirely.

The late Director of the Central Bureau, Mr. F. P. Kenkel, used to comment on the tendency of peoples and nations to go to extremes in the administration of their affairs, thus betraying a woeful instability. At least one cause of the instability of our political and economic life is the lack of clarity and conviction on the part of the

formulators of our laws regarding the foundations of law in ultimate and unchangeable principles. The influence of relativism, pragmatism, evolutionism and utilitarianism on law has uprooted the foundations of civil law from its metaphysical moorings in the natural and divine law in the thinking of legislators. The statement of a year ago by a Chief Justice of the Supreme Court that "nothing is more certain in modern society than the principle that there are no absolutes, that a name, a phrase, a standard has meaning only when associated with the considerations which gave birth to the nomenclature,"¹⁾ is symptomatic of our times.

The Holy Father referred to the "crisis in the administration of law" in an address to the Sacred Roman Rota over a year ago. He said on that occasion: "Remove from law the basis it receives from immutable divine, natural and positive law, and there remains nothing on which to base it but the law of the State as the supreme norm. There we have the beginning of the absolute State. The latter will necessarily seek to subdue all things to its will, and especially make law itself serve its own proper ends." The Pope further said that "juridical positivism and State absolutism have changed and disfigured the noble countenance of justice, whose essential foundations are law and conscience." Juridical positivism has been defined as the legal philosophy

¹⁾ From the opinion of Chief Justice Vinson, in *Dennis v. United States*, October term, 1950, vol. 341 U.S., No. 4, p. 508.

which holds that law is the product exclusively of community experience, and independent of any principle based on natural or divine law.²⁾

Catholics, particularly those in the fields of law and teaching, have an important duty to give consideration to the serious problems and dangers

both in the study of law and in the administration of justice at the present time. In this way they will help to restore positive law to its proper position and dignity as an orderer of human affairs, based on right reason for the common good.

C. T. E.

ACTU Convention

THE Seventh Annual Convention of the Association of Catholic Trade Unionists, which has chapters in quite a number of cities in the United States, was held in Gary, Indiana, July 4-6. One of the features of this year's meeting was the Convention Mass, celebrated by Most Rev. Leo A. Pursley, Auxiliary Bishop of Fort Wayne. His Excellency also delivered the sermon, using as the source of his text the Encyclical of Pope Pius X, *Singulari Quadam*, addressed to the Catholics of Germany in 1912, which has been neglected and unknown to a large extent since that time. The Encyclical of Blessed Pius called the attention of Catholics in Germany, and in all countries, in fact, to the necessity of establishing societies wherein the members of "interdenomination" trade unions could be instructed and counseled in the doctrines of the Catholic religion and in sound ethical principles and practices.

This encyclical was brought to light recently by *The Wanderer* of St. Paul, when it published what is believed to be its first English translation. Commenting on the rather strange fate of this important document according to which it suffered almost complete oblivion, *The Wanderer* made some timely remarks from which we quote:

"The fact that this so-called 'forgotten encyclical' has now been mimeographed by the ACTU people and distributed far and near, is evidence of a growing interest in furthering a more thorough-going social study and reform—at least by some Catholics—in the vast and intricate field of labor relations. More than that, it offers proof that some Catholics, wearying of the endless and enervating class wars that plague America, and convinced that the Labor Question will never be resolved by one-sided 'bread and butter' reform, are beginning to dig deeper into Papal pronounce-

ments for far more fundamental answers to the important question. Bishop Pursley summed up the need when he told the ACTU delegates in Gary, Indiana:

" 'For many years the history of the labor movement in America has been plagued by the presence of people who would promote a good cause by bad methods, who would advocate reform by violence or by recourse to policies contrary to the convictions of loyal citizens and the conscience of Christian men. The answer to that aspect of the picture is . . . to secure rights by respecting duties, to solve problems by applying principles, to establish justice among men by appealing to the law of God'.¹⁾

Reports of seven chapters of the ACTU were made to the Gary Convention. One of these reports, that of the Philadelphia Chapter, revealed a praiseworthy conception of its purpose. It states: "The Philadelphia ACTU in continuing its efforts to introduce credit unions into the metropolitan area. To date nine parishes and eleven labor unions have established their own credit unions. Fifteen parishioners of St. Columba's Parish started this activity in 1942, with total capital assets of \$25.00. In ten years the Colum-Federal Credit Union has loaned out \$2,000,000 and returned \$96,000 in dividends to its shareholders. Brother Dan McGlynn of the Philadelphia Chapter ACTU, and a disciple of the famed Msgr. Coak of Nova Scotia is especially active. He is at present in Scotland studying the credit-union set up in the nation."²⁾

Mr. McGlynn, also a member of the Central Verein, is a reader of *Social Justice Review*. He has told us of the wider and fuller outlook of Catholic social action which he has derived from our monthly.

The ACTU Convention at Gary adopted a number

²⁾ Quotations from the Holy Father's address on the "Crisis in the Administration of Law" are contained in the Report of the Central Bureau, St. Louis, 1950-51, p. 18.

¹⁾ *The Wanderer*, St. Paul, Minn., August 7, 1952, p. 4.

²⁾ *Labor Leader*, July 31, 1952, p. 3.

ber of resolutions. One of these respectfully requested the Bishops of all dioceses to urge that sermons be delivered in all parishes on *Rerum Novarum* and *Quadragesimo Anno* on the first Sunday after Labor Day, and on the Sunday nearest the feast of St. Joseph. Another statement defends the parochial school system against the

attacks of those who apparently wish to disregard "the natural right of parents to control the education of their children."

The ACTU was founded in New York City in 1936 by a group of priests and laymen among whom were Fr. John P. Monahan, George R. Donahue and John C. Cort.

Co-op Movement has 10 Million Members

BECAUSE the extent of growth of the cooperative movement in our country is generally not known, an article by Wallace J. Campbell, Director of the Cooperative League of the United States, will prove of special interest to many of our readers. The article appeared in the May issue of the *Julius Klein Newsletter*. Mr. Campbell writes:

To the average American a cooperative is either a small corner grocery store or a farmers' supply depot. There has been so little said about co-ops and their impact on the economy that most Americans are not aware of the fact that more than 10 million farm and city people are members of cooperatives of one type or another.

Largest single factor in the consumer cooperative movement is the Credit Union National Association with its 6 million members in the U. S. and Canada. These are small cooperative financial organizations which serve the savings and emergency borrowing needs of their members. The credit unions, although occasionally called "baby banks," do not perform the checking function of a bank as such and make no commercial loans. They have in total assets well over \$1 billion.

Rural Electric

Next in size are the rural electric cooperatives, serving 3.5 million farm homes with electric light and power. The great majority of these have been organized since creation of the Rural Electrification Administration in 1935. These co-ops have opened a vast market for refrigerators, electric stoves, radios, power machinery and other products.

Farm supply cooperatives do a business in feed, seed, fertilizer and general farm supplies that runs nearly \$1 billion a year. Cooperative petroleum associations handle 2 per cent of all pe-

troleum products distributed in America. Because the co-ops are concentrated in rural areas, this amounts to about one-fifth of all the petroleum purchases of American farmers. The co-ops own and operate 20 oil refineries, 2,000 oil wells, 2,000 miles of pipeline, and are members of the International Cooperative Petroleum Association, supplying lubricating oil and other products to co-ops in 13 countries.

Insurance companies associated with the cooperative movement serve 4.5 million policyholders. The major insurance services covered are automobile, life and fire insurance.

Cooperative marketing associations serve 4 million farmers through 7,000 local associations. They handle almost every type of farm product, and reported a business of \$7,800,000,000 in the most recent marketing year.

The food field is one of the most highly competitive in the American economy because of the tremendous chain stores which blanket the country. In the face of this competition the city consumer cooperatives have made progress slowly. One thousand co-op food stores with 500,000 members do a business of slightly over \$100 million a year. In several important experiments, new supermarket operations, cooperatively owned, hold the most promise in this particular field.

Health Associations

Among the other important branches of the cooperative movement are the cooperative health associations serving 750,000 members, and cooperative housing organizations which have built more than 30,000 homes for co-op members.

The role of the cooperatives has been and will continue to be that of a yardstick in a free economy. Because the cooperatives are owned by their own members they provide a middle way between the corporate private profit business and municipal or government enterprise.

There has been a great amount of misunderstanding about the tax position of cooperatives. In the last session of the Congress the agricultural cooperatives which had enjoyed an exemption from federal income tax had that exemption removed, and the cooperatives now pay the same taxes as are paid by other business enterprises. They, of course, are not required to pay taxes on the money which is paid back to members which does not constitute the income to the cooperative.

Mr. Campbell tells a gratifying story. As he

so well says, the cooperatives "provide a middle way between the corporate private profit business and municipal or government enterprise." It is well to bear in mind, however, that a completely secularistic cooperative movement will never bear fully ripened fruit. Like every other human endeavor, it can have a healthy existence only in a moral, and more properly, a Christian atmosphere. All the more reason why Catholics should extend their interest and influence in cooperatives.

The Myth of Overpopulation

SINCE the end of World War II and up to the time of the writing of this article, 40 prominent and widely publicized books and more than 400 articles in 86 influential journals have been published on the topic of overpopulation and related subjects. Each of the books and articles has attempted to prove or support the myth of overpopulation. (Let us not, from the start, confuse overpopulation with population-pressure, which is a temporary lack of balance between population and food supply.) The significance and importance of the topic is obvious. What is not so obvious is the fact that there seems to be a definitely, if not deliberately organized, plan to foist upon the American people a misconception, scientifically unfounded, whose primary purpose is to support immoral trends of birth control, euthanasia and sterilization.

The two most popular and successful books were those produced by Fairfield Osborn in his *Our Plundered Planet* and by William Vogt in *Road to Survival*.

The mythical fear of overpopulation rests upon two assumptions which have never substantiated. The first is that population is bound to rise indefinitely higher and higher, unless checked by birth control, war, starvation, etc. The second is that the food supply and food production cannot keep pace with population increase.

To answer adequately the first assumption, that there are too many people on earth now and that there will be an alarmingly increasing number of people, would require reams of statistics. However, it is generally recognized by leading demographers that in the Western World the danger of a declining population is more real than that of

an expanding population. This finding is supported by a study, to cite one important investigation, made by the League of Nations in 1944, as well as by a careful perusal of the *Demographic Yearbook*, 1949-1950 of the U. N.

World starvation is not around the corner. We will not multiply like Australian rabbits and like fruit flies. We have enough food, food potential and food production know-how, to take care, at present, of at least twice the current world population. The problem here is not one of overpopulation (how long could you have more people than food to support the people?)—not one of biology—but rather of economics. You cannot solve the economic problem of population pressure by a biological solution. The problem is putting available soils into full and sustained production, through increase in agricultural efficiency, spread of scientific agricultural methods and techniques to the so-called backward peoples of the world, the abandonment of ancient superstitions and practices of the peasants of the East (such as the sacred cows of India), utilization of that which is good in industrialization and, above all, through more equitable distribution of the existing and potential goods and services of this world.

Our answer to the pseudo-scientific, mumbo-jumbo arguments of the modern Neo-Malthusians can best be expressed in the cryptic words of *Time* magazine: "The land is there, the hands to work it are there, the brains are there. If (man) uses his head, he can eat heartily—indefinitely."

CLEMENT S. MIHANOVICH, PH.D.¹⁾

¹⁾ The Myth of Overpopulation. *Linacre Quarterly*, May 1952, p. 50-53.

SOCIAL REVIEW

Catholic Action's Mainspring

DELEGATES from sixty dioceses in twenty-six States attended the sessions of the Thirteenth National Liturgical Week, held in Cleveland, Ohio, August 18-21. Most Rev. Edward Hoban, Archbishop, Bishop of Cleveland celebrated the Pontifical Mass on the final day of the Conference. Recited or sung Masses preceded each day's sessions.

The Theme of the week was "The Restoration of the Easter Vigil", with special reference to the renewal of baptismal vows, which is a part of the Liturgy of the Vigil. Msgr. Martin B. Hellriegel, President of the Liturgical Commission, gave a demonstration and commentary on the Easter Vigil Liturgy at one of the most important sessions of the Conference. A feature of this meeting was the participation of those present, "the people," in the responses to appropriate parts of the liturgy and in the renewal of baptismal vows. A fine address on baptism and a practical demonstration of baptismal renewal was given by Rev. Joseph Feeney, Rector of the Cathedral of London, Ontario. Rev. Benedict Ehmann of the Diocese of Rochester, New York, spoke on "The Meaning of the Paschal Candle". Msgr. Mark Ebner of the Archdiocese of St. Louis gave a summation of what has been done in a practical way toward restoration of the Paschal Vigil during the past two years since the promulgation of the new rite by the Holy See. Msgr. Hellriegel also gave a demonstration on the Mass. Attendance at the day-sessions was about 1000 persons, while approximately 2000 attended several of the evening sessions.

The newly-elected officers of the Liturgical Commission which sponsors the Liturgical Weeks are: Most Rev. William T. Molloy, Bishop of Covington, Ky., President; Msgr. Reynold Hillenbrand, Hubbard Woods, Ind., Vice-president; Rev. Aloisius Wilmes of the Archdiocese of St. Louis, Secretary; Rev. Norbert Randolph of Chicago, Treasurer.

Nat'l Cath. Rural Life Conference

THE Thirtieth Annual Convention of the National Catholic Rural Life Conference is to be held in Saginaw, Michigan, October 17-22, with headquarters in Hotel Bancroft. Friday and Saturday, October 17 and 18, will be devoted to meetings of Diocesan Directors of Rural Life under Rev. Joseph E. Frommherz of Assumption,

Ohio, as Chairman. Special meetings of the lay delegates will be under the direction of Dr. Paul Sacco, Second Vice-president of the NCRLC. The Pontifical Mass will be celebrated on Sunday, and the sermon is to be given by the Most Rev. Ralph Hayes, Bishop of Davenport, Iowa. The Sunday evening civic reception will be addressed by the Most Rev. Albert Zuroweste, Bishop of Belleville, President of the NCRLC, and by Mr. Brendan O'Grady of Prince Edward Island.

The succeeding days of the Conference will be devoted to visits to a country parish at Ruth, Michigan, and panel discussions led by the rural clergy and laity on desirable features and problems of Catholic rural and parish life. Problems of the migrant farm laborer are to be discussed at one session. A program for the young people consisting of youth discussions and a youth rally is planned for Tuesday and Wednesday, October 21 and 22. A program for the Sisters will occupy most of the last day, and will be in charge of Father Brennan and Dr. Paul Sacco.

Great Britain Plans to Denationalize Trucking and Railroads

ONE of the things promised by the Conservative party in last fall's election campaign was the return of the long-distance trucking industry to private ownership. Last month the Government issued a White Paper outlining a plan for accomplishing this. A strong protest was immediately made by Labor party spokesmen, who introduced a resolution in Parliament bitterly attacking the denationalization as "a return to wasteful competition." The Labor party resolution was defeated, however, and in a subsequent vote the House of Commons gave its approval to the Government's proposal.

The Parliamentary vote authorizes the resale of some 40,000 trucks and various buildings and plants taken over by the Socialists under the Nationalization Act of 1947. When these properties were taken from the private sector by the State, the owners were paid what was considered a reasonable price based on the estimated value of the assets. Since then, however, the assets have declined in value because of such factors as the loss of company goodwill. It is expected, therefore, that the Government will lose the equivalent of some \$56 million on the resale transaction. This loss is to be made up by a system of special taxes on private truckers. Resale is to proceed

gradually so as to avoid any precipitous decline in prices that might result from a glut of trucks on the market.

In the same White Paper, the Government reaffirmed its intention of decentralizing the railroad system into competitive regional groups. Local management is to be given greater independence than it has heretofore enjoyed, and the Transport Commission is to be given broader latitude in making rates "so as to improve the ability of the railways to compete with other forms of transport". Moreover, shortly before the issuance of the trucking and railroad plans, Prime Minister Churchill told Britons in a radio broadcast that the bill to restore the steel industry to private ownership had been drafted and would be presented to Parliament this year. Considered together, these proposals indicate that a major showdown between the Conservatives and Labor is in the making.

Members of the Opposition have warned private investors that if Labor is returned to power it will re-nationalize the trucking industry—or any other industry which the Conservatives denationalize—and pay no more to owners than it did originally. Certain of the trade-union leaders have gone further and called upon the Labor party to commit itself to a policy of outright confiscation of all property which the Conservatives return to the private sector. The apparent objective of this strong opposition is to create an outlook so uncertain for private investment that the Government will be frustrated in its denationalization efforts even though it has the authorization of Parliament. A number of observers have pointed out that this struggle over ownership may prove to be a serious deterrent to the capital expansion which Britain so urgently needs.

"Supra National" Measures Urged in Distribution of Wealth

MOVES on a "supra-national scale leading to the establishment of a world economy" are necessary to solve the problems arising from the maldistribution of wealth within and between nations.

This is one of the conclusions reached by French scholars who attended the 39th meeting of the Social Week in Dijon, France. The sessions were dedicated to the general theme: Wealth and Poverty, Growth and Distribution of National Income.

Among these "supra-national moves," the scholars place first "aid to under-developed countries, that lack the means within their own resources to better their situation." These moves must aim at giving these countries a "sufficiently autonomous economy," in the cooperation and peaceful exchange with other nations. "The harmonious realization of this task can only be made possible

by granting extensive powers to supra-national institutions," the resolution adopted said.

The scholars declared that Christian ideals furnish the inspiration for a "constructive effort" to find solutions. They emphasized the importance of properly appreciating the "hierarchy of values" in striving for the increase and better distribution of material goods.

Two principles must be safeguarded, they declared: "the right to property as a guaranty of human autonomy and the common destination of all goods." These principles indicate the general direction of all efforts to remedy the situation.

Congress of I.F.C.T.U.

THE Eleventh Congress of the International Federation of Christian Trade Unions, with headquarters in Utrecht, Holland, was held at The Hague on July 2-5, 1952. It was in the same city that the foundation-Congress of the IFCTU met in 1920.

This year's Congress was attended by 240 delegates of affiliated national groups of labor and trade internationals. Also present were members of the Diplomatic Corps, representatives of the International Labor Organization, UNESCO, as well as fraternal delegates of associated national and international organizations. Among the visitors was Mr. Philip Kaiser, Assistant Secretary of Labor of the United States.

The Report of the Secretary General of the IFCTU, Mr. P. J. S. Serrarans, gave a survey of the present social, economic and political problems which, having been unsolved so far in Europe, have become a serious menace to peace. Some of the subjects of discussion and practical action were: Relations between the IFCTU and other trade union internationals; participation of women in trade union activities; unionization of supervisory employees; wages and prices at the international level; management and social progress—the employer's share in the sacrifices for freedom; labor behind the iron curtain; co-determination.

Important resolutions were passed by the Congress on "Participation of Labor in management in the Undertaking," "Intensification of the IFCTU's Activities," "Unionization of Engineers and Supervisory Employees", and on a number of other subjects. The Congress accepted the resignation of Mr. Serrarans, who had served as Executive Secretary of the IFCTU for many years; he fought in the international field for the emancipation of the workers for more than thirty years. On the proposal of the Executive Board, A. Vanistendael, who has been Assistant Secretary General for five years, was elected to succeed Mr. Serrarans.

Inflation

ACCORDING to the most recent reports available the worth of the dollar in terms of real value has declined to 43 cents in the third quarter of 1952, as compared to the dollar of the 1935-39 period. This figure covers the comparative values on the general-run of consumers goods. A rise of as much as 3% above the rise already recorded is expected by some statisticians during the next six months.

According to one Report from London, a similar type of inflation, that seemingly cannot be arrested by price-control methods, is afflicting the people of England. The volume of food consumption on the part of the English people as a whole has dropped by 6% between the last quarter of 1951 and the first of 1952. At the same time the price of food is reported to have risen 14% above a year ago and 30% above 1948.

Food Stores

CONTRARY to the impression gotten by many people, independent food stores as a whole have not lost much ground in competition with chain stores over the years. According to a survey recently published by the "Progressive Grocer", sales of independent stores in 1951 accounted for 61.9 percent of the total in the U. S., as compared to 38.1 percent for chain stores. In 1929 the figure for the independents was 58.5 percent, and for chain stores 31.5 percent.

In January, 1952, there were 370,000 independent food stores, 24,000 chain stores, and 112,200 specialty food stores. Under the latter category, both chain and independent, are included meat markets, bakeries, and others. During the period, the independents had the greatest increase in dollar volume. The "Progressive Grocer" reports a decline of 5,000 in the number of independents last year, due partly to the difficulty of operating under Government price regulations.

One consideration evidently not taken into account in the survey is the introduction into independent stores of some of the business methods and techniques formerly followed only by chain stores. This was brought about by operators and clerks who learned these techniques in chain stores, and later applied them in their own independent owned food stores, or otherwise under the patronage of various grocers' associations. In reality, the division into independent and chain stores as far as methods of business are concerned, is no longer clear cut as was in the past. The ideal of service to the community is more and more in eclipse in all stores, and the impersonal business methods and money-making, pure and simple, appears on the ascendency.

Television and Books

OBSERVERS of present-day trends are investigating the social impact and influence of the comparatively new invention—television—of which there are approximately 15 million sets in operation in the United States at the present time. According to *Edition*, of Zurich, Switzerland, one general statistical analysis has shown that the demand for books of all types has declined by one-third since the introduction of "video".

The same source states that recently an article appeared in the "BBC Quarterly", organ of the British Broadcasting Corporation, which reported: "Today at least seven viewers out of ten (of television) have enjoyed no full-time education beyond the age of fourteen or fifteen years." In the same article it is stated that 42 per cent of the entire group of viewers, replying to enquiries, said that their "reading" had diminished. Interesting, particularly, is the finding that "given two neighboring families of broadly similar economic status, but of differing educational levels, it is the family where the educational level is the lower which is likely to acquire a television set first."

Edition concludes: "It would seem from this that although 42 per cent of viewers had lessened their reading, the bulk of the viewers were not of the higher educated part of the population who do most of the reading, and thus the use of books should not suffer from the competition of television."

Rain-making Experiments

PERHAPS in no other period of history has man asserted his determination to control the forces of nature for his own benefit more than in the present one. Human ingenuity and hope have waxed strong in this effort, due to a measure of success achieved along these lines. Whether man will have sufficient spiritual and moral stature to use the benefits of science for good purposes or not remains to be seen.

According to the "Legislative Daily" of June 23, 1952, the Senate had approved and sent to the House S.2225, intended to establish a nine-member committee to study rain-making experiments and submit a report to Congress. The Committee would be composed of five public members named by the President, and four government officials designated by the Secretaries of Defense, Agriculture, Commerce and Interior. A chairman would be elected from among the public members.

HISTORICAL STUDIES AND NOTES

ARCHBISHOP MESSMER—III

FOR the Archdiocese, the years before the war were hard, but the boom of the war and the post war years bettered the condition of the established parishes. There was expansion in the twenties, but, although Messmer lived to see the stock market crash in 1929, he did not get even a good glimpse of the catastrophic depression which followed.

Early in the twenties he tried to capitalize on the lush times by launching a drive for \$5,000,000 to improve the seminary and the charitable institutions of the Province. The details of the program were entrusted to the Ward System Co. of Chicago. At the outset, the plans were truncated by the bishops of Superior and Marquette, who reneged because they were sponsoring other financial programs.⁴¹⁾ Judging from Messmer's correspondence, some priests gave little co-operation,⁴²⁾ and without clerical enthusiasm, not much could be expected from the laity. Though some improvements were made in the seminary, nothing like two million dollars was spent. This was the amount that was to be allocated to that institution. Relative to the seminary, it can be said that the proposal to move the theological department to a more sylvan spot exasperated some loyal alumni who thought it quasi-sacrilegious to groom priests anywhere else than in St. Francis. Secondly, Msgr. Breig, an affable but relatively unknown character, had been made rector to supplant saintly Msgr. Rainer, who had spent a long life doing nothing but promoting the seminary's welfare. Many alumni felt that only one of their number should hold that position. Over and above all was the fact that Msgr. Breig was the foreign type.⁴³⁾ He was placed at the helm precisely when the seminary was Americanizing faster than ever before. Then, too, in the midst of these *sub rosa* discussions, the seminary was changed from a provincial to a diocesan establishment.

In purely ecclesiastical administration, changes were few. Shortly after Messmer's arrival in Mil-

waukee, the Diocese of Superior was created to embrace northern Wisconsin. This reduced the Diocese of Milwaukee, because some parishes in the neighborhood of Lake Winnebago were allotted to Green Bay, and others in the southwestern part of the state fell to La Crosse.

Auxiliary Bishops

Within the diocese the most significant development was the appointment of an auxiliary bishop. The first of these was Bishop Koudelka,⁴⁴⁾ an American-Bohemian, who came to Milwaukee from Cleveland. After serving two years as pastor of St. Peter and St. Paul Parish in Milwaukee, he was appointed Ordinary of Superior. The vacancy was filled by Bishop Kozlowski,⁴⁵⁾ whom Messmer, assisted by Archbishop Weber and Bishop Richter, consecrated on January 14, 1914. Although he was not universally popular, the Poles had in him the fulfilment of their wish for representation in the Hierarchy within the Province. He took up his residence at St. Stanislaus Church in Milwaukee amid rejoicing, but mourning was one short year away. Thenceforward the Archbishop again administered the diocese by himself.

Messmer's Handbook

Foremost among Messmer's attempts to establish uniformity of discipline stands the *Handbook for Catholic Parishioners* (1907), a book of 126 pages. Though based on the Third Council of Baltimore, and not at all revolutionary, it contains prudent as well as interesting observations. The first part emphasizes the need for parishes incorporating and maintaining inventories. The salary of pastors was fixed between the limits of \$600 and \$1000, pending the approval of the Archbishop. Assistants were to receive at least \$300, and this was to be paid them directly by the parish. Sunday collections constituted part of the pastor's salary, but he had the option of

⁴⁴⁾ Koudelka was born in Bohemia in 1852. He received part of his education abroad and part at St. Francis Seminary. Ordained 1875. He did pastoral work in the diocese of Cleveland and edited a Bohemian paper. In 1907 he was appointed auxiliary of Cleveland. In 1911 he was transferred to Milwaukee and in 1913 to Superior as ordinary. Died June 24, 1921.

⁴⁵⁾ Kozlowski was born in Tarnow, Austria, in 1860. Educated in Tarnow and at St. Francis Seminary. Ordained 1887 and did pastoral work in Grand Rapids until he was appointed auxiliary to Milwaukee. Died Aug. 6, 1915.

⁴¹⁾ Circular letters, Aug. 26, 1920; Sept. 14, 1920.

⁴²⁾ The letter reproving indifferent clergymen is dated Dec. 22, 1920. The campaign opened on Feb. 21, 1921.

⁴³⁾ Breig was aware of this and said publicly that an American rector would be better. He resigned in 1929 but died as recently as 1951. He was an early editor of *SJR*. For his career see *Slaesianum*, Oct. 1947, p. 200.

surrendering them in favor of a fixed sum. Pastors, however, were to furnish their own altar wine and altar breads and the lay trustees were to be compensated in some way for their service.

Messmer did not regard these regulations as conferring a raise, because in 1920 he wrote that there had been no general raise in salary for thirty years. Thereafter city pastors received \$1,000, together with the Sunday, Christmas, and Easter Collections. Those who forwent the collections received a minimum of \$800 in recompense. A city was defined as a community with at least 10,000 inhabitants. Country pastors received \$1,200 with collections, and curates \$500. For each of the latter the pastor was entitled to \$400 for board money.⁴⁶⁾

The *Handbook* endorsed Catholic education, and in a democratic vein, the Archbishop approved having a school board of laymen, headed by the pastor, to visit the school. He endorsed parish libraries, but seems to have thought of them as serving juveniles primarily. Conversely he urged Catholics to keep an eye on the offerings of public libraries. The age for First Holy Communion was set at twelve years,⁴⁷⁾ and catechism was to be taught in two languages where necessary. The opponents of this regulation he acrimoniously accused of laboring under "a lamentable ignorance of the needs of the Catholic Church in this country or a sinful and blind nationalism." It was his conviction that Catholics should influence politics for good, and he showed considerable hostility toward tavernkeepers, because much parish wrangling originated over the bar. Regarding organized labor he said: "In our days many labor unions are, unfortunately, entirely committed to the false and pernicious principles of Socialism."⁴⁸⁾

⁴⁶⁾ Circular letter, March 25, 1920. These rates were changed by the Most Rev. Moses E. Kiley when he published the *Liber Manualis* in 1948.

⁴⁷⁾ In a circular of Dec. 30, 1916, he reminded pastors that the diocese rule was ten years. He was annoyed with those who admitted children at 8 or 9. When the American conditions were explained to Pius X he allowed the bishops of the Province to observe the rule of 12 years. Exceptions can be made, but some priests place themselves above the bishops and follow "a slavish interpretation of the Pope's letter." A sixteen page document, May 1, 1911, discussed the papal regulations and gave them a conservative interpretation.

⁴⁸⁾ *Handbook*, p. 102. Speaking as bishop of Green Bay to the Catholic Knights of Wisconsin in 1902, Messmer emphasized that no Catholic can be a Socialist. Some may deny this, but he insisted: "No Catholic can accept the principles of Socialism, and there is no dispute over it any more and no doubt." He went on to say: "In most of the labor unions, and those being started today, there is the socialistic principle . . .

Besides making his own laws, he scheduled a provincial council for August 18, 1908.⁴⁹⁾ Four years later, one of his circular letters on finance referred to a diocesan synod which was to convene that summer;⁵⁰⁾ but in 1915 he let slip the defeatist observation "presuming that a diocesan synod is probably far off."⁵¹⁾

Pastors and Assistants

While awaiting such developments which have not been realized even today, he took issue with current abuses and promulgated new decrees from Rome. In 1908 he urged the clergy to explain the new degrees of Pope Pius X on marriage.⁵²⁾ In 1911 he took up the perennial question of assistants.⁵³⁾ Observing that the pastor-assistant relationship is not so clearly defined as in Europe, he added that mistakes are more likely to be made by the inexperienced clergy. Young men are the equals of the pastors in orders, but not in ecclesiastical position. They are neither assistant rectors nor assistant pastors, even though such titles may be current. They merely serve the men to whom they are assigned. These, in turn, should treat them with charity, forbearance, and fatherly affection.

In 1913 when the Church celebrated the jubilee of the peace of Constantine, Messmer urged his priests to provide a variety of confessors.⁵⁴⁾ He thought it well for them to exchange confessionals like ministers exchange pulpits. "It is a false principle and entirely opposed to the spirit of the Church to compel parishioners to go to their own pastor to confession."

Two years later he discouraged long range foundation Masses. No arrangement was to exceed twenty-five years. The sooner the Masses are said, the better it is for the souls in purgatory,

the fact is simply this, that if the labor unions will adopt those principles of socialism, no Catholic can belong to them." He urged Catholics to exert their influence on those unions which could be kept free from Socialism, so that Catholics could join them with a safe conscience as in Germany, where Catholics and other Christians collaborate to combat socialist infiltration. "We, as Catholics, must do something, and we must make a beginning in taking hold of this particular question, the labor question." He asked the Knights to join the Federation of Catholic Societies; he discussed temperance, Catholic participation in politics and the necessity of everybody voting. *Proceedings of the Ninth Biennial State Council, Catholic Knights of Wisconsin* (Oshkosh, 1902), pp. 19-32.

⁴⁹⁾ The Latin call to the council is dated Easter 1908.

⁵⁰⁾ Circular letter, Feb. 27, 1912.

⁵¹⁾ Circular letter, March 9, 1915.

⁵²⁾ Circular letter, March 12, 1908.

⁵³⁾ Circular letter, July 25, 1911.

⁵⁴⁾ Circular letter, Aug. 27, 1913.

and souls are benefitted more by a larger number of low Masses than by a smaller number of High Masses.⁵⁵⁾

Purgatorial Society

Later that same year he forwarded Pope Benedict XV's Constitution⁵⁶⁾ allowing three Masses on All Soul's Day, and he added some reflections of his own. While the Pope's saddened eyes strayed to the motionless, dead soldiers, Messmer thought of those facing sudden death and writhing in their last agony. He asked: "Is it not a far greater act of genuine Christian charity to save even one soul from the everlasting fire of hell, than free a thousand from the flames of purgatory?"

Small wonder that he wanted his priests to join the diocesan purgatorial society which had been established way back in 1865. To those who were aggrieved at forgoing some stipends he wrote: "I hate the very thought that some mercenary motive might keep anyone from joining the society. What is the loss of a few paltry stipends for the Masses to be said compared with our spiritual gain here and hereafter? Nothing but *stercora*."⁵⁷⁾ In order to facilitate administration, he recommended that St. Michael's Priest Fund and the purgatorial society be merged,⁵⁸⁾ but the proposal foundered.

Though deaneries have played a restricted role in the history of the Archdiocese, the territory was carefully parcelled out by the Archbishop, and after the new Code appeared, Canon 131 was not overlooked. A number of places were designated as centers for conferences, but eventually the program fell into desuetude.

In 1924 new faculties were issued which Messmer characterized as practically identical with those of La Crosse.⁵⁹⁾ He warned his clergy that some faculties had been withdrawn by Rome and that there was need for studying the new code.⁶⁰⁾

⁵⁵⁾ Circular letter, Feb. 8, 1915.

⁵⁶⁾ Circular letter, Oct. 9, 1915.

⁵⁷⁾ Circular letter, Feb. 25, 1924.

⁵⁸⁾ Circular letter, Apr. 7, 1919. Katzer in a letter of Dec. 15, 1900, doubted whether he could compel priests to support their colleagues who were not indigent, i. e. to provide a retirement pension. He discussed founding a home for priests but thought it unlikely that they would conform to regulations after "having lorded it over a congregation".

⁵⁹⁾ Circular letter, Feb. 25, 1924.

⁶⁰⁾ In 1904 Cardinal Gasparri invited the past and present professors of Canon Law at the Catholic University to take part in the proposed codification. Gibbons urged Messmer to participate but he was reluctant about accepting. He agreed to spend several months in Rome that winter if the Cardinal and the Archbishops desired it. Barry, *op. cit.*, p. 176.

Previous faculties, for example, had been generous in regard to reading and retaining forbidden books, and they allowed the recitation of five decades of the rosary in place of the breviary the event of sickness or *assidui laboris*.

Church Music

On many occasions he exhorted priests to observe the rubrics and proper decorum. The knowledge was to include solemn functions, and those who could not sing the Preface and Patenoster respectfully should not be invited to officiate at Mass on solemn occasions. "Personal regard must give way to the dignity of the divine service."⁶¹⁾ His interest in church music was intensified by Sir John Singenberger,⁶²⁾ a Swiss of his own age who had made St. Francis the national center for church music. When the *Motu Proprio* of 1903 caused difficulties about retaining women in choirs, it was Messmer who received a clarification of the matter from the Holy Father which was broadcast by the *Caecilia*,⁶³⁾ a periodical which Singenberger edited for fifty years.

This letter contains two interesting, though incidental, remarks. Regarding his own prerogatives, Messmer said: "It has always been a principle of Canon Law that bishops have the right to determine how and in what manner and to what extent some general law of the Church, which is after all a *lex humana* subject to the same rules and principles of interpretation and application as other laws emanating from human authority, shall be carried out in the actual, given circumstances and conditions of their dioceses and diverse parishes."

In regard to church music, which was a controversial subject at the time, he disavowed anything resembling liturgical reversionism. "While all three, discipline, worship and music rest forever on the same unchangeable principles of Christ's doctrine and jurisdiction, which called them into existence in the beginning, yet the external forms of primitive Christianity, unless divinely ordained, will change and the letter of the primitive law give way to the spirit of later days. This applies to the liturgical music fully as much if not more, as to anything else in the Church."

⁶¹⁾ Circular letter, Oct. 18, 1912.

⁶²⁾ B. J. Blied. "Sir John B. Singenberger (1848-1924)", *SJR*, Jan. 1951, pp. 311-14. Messmer accepted another Swiss musician into the diocese, Rev. Fridolin Walter, who was professor at the seminary for many years. His views were often diametrically the opposite of Singenberger's.

⁶³⁾ *Caecilia*, Feb. 1909, pp. 9-10.

Respect for the church and the sacraments prompted him to take a rigorous attitude toward feminine fashions. To him, for example, "the hiking suit"⁶⁴ was "a most outrageous, downright modest and positively sinful fashion", and "no decent girl with any sense of Christian modesty, decency, and propriety will ever go on the street in such an abominable 'hiking suit'." Girls in such apparel were not to be allowed to enter a church, regardless of whether services were in progress or not, and no woman with a low cut dress reaching below the collar bone, or with naked arms, was allowed to receive Holy Communion.

Although the Archbishop could be strict, he was no dour recluse. He made many trips abroad and his office obliged him to travel extensively in the United States. He often traveled alone and was readily approachable. Withal he made no pretense on politics, even though in his *Handbook* he urged Catholics to influence politics for good.

Education and the State

However, in 1911 he took a vigorous stand against free school books⁶⁵ when such legislation was pending. Pastors and societies were to arrange public meetings and to send protests to their congressmen. To him the proposal suggested state paternalism and would lead to the demands of advanced socialism. Education is first and foremost the duty and concern of the parents and the family. Consequently the state should not assume such duties as long as the parents are fulfilling them. Free books, free meals, and free transportation were all undesirable in his eyes.

Taking the cost of education as \$36.46 per child, he argued that Wisconsin Catholics save the state \$2,311,000 by maintaining their own schools. He further mentioned the educational efforts of the Lutherans and queried whether Catholics and Lutherans were "to be still more heavily taxed just in order to furnish the public schools with free text books." If so, they will be compelled to provide free books in their own schools to meet the competition.

If Messmer warned Catholics to defend the absolute independence and freedom of their schools from "any and all unjust and unnecessary State

interference" he was not averse to accepting public funds.⁶⁶ "Let the State examine our children and if our work is up to the standard required by the State, then in the name of all that is fair and just, let the State pay its share toward the support of our schools. If our work is not satisfactory, we shall not ask for the State compensation."

Nine years later when the Smith-Towner bill was being deliberated, he mailed his priests a circular written by Rev. Jones Corrigan, S.J., listing ten reasons for defeating the bill. It was a step toward federal bureaucracy and ossified education which would tax the North to educate the South, and it would flout the principle that education is basically local. Though urging societies to send protests to their congressmen, he contended himself with just one declaration: "The 'Catholic' reason for its defeat lies in the fact that some of the provisions greatly menace our Catholic schools and their independence from State interference."⁶⁷

(To be concluded)

FR. B. J. BLIED, PH.D.

One of the greatest evils, if not the greatest evil, which the leadership of "liberalism" has spread to all lands where its influence is dominant, is the secularization of the school. This is not to be wondered at. Where "liberalism" has inherited the future, it must have youth on its side. From boys come men, and whoever has the youth on his side controls the future.

At the present time Christian civilization is confronted with false liberalism, a liberalism which is as opposed to Christianity as day is to night. Just as day and night cannot exist at the same time, neither can a man be at the same time a Christian and a "liberal". What is true in regard to Christian civilization and its opposition to liberalism, is true with regard to religious instruction in the school. The "liberals" want to eliminate Christianity and Christian religious teachings. That is the watchword of "liberalism" in the old world and in the new.

The Wanderer, issue of 1886

⁶⁴) Circular letter, undated, probably May 1922. In a letter of June 17, 1918, he instructed priests to preach modesty in dress to women. "It is time that the women begin to stop all those unnecessary expenses for dress and fashion that have in so many cases eaten all the earnings of a hard working husband."

⁶⁵) Circular letter, March 16, 1911.

⁶⁶) In Messmer's opinion our schools could not be called purely private enterprises. He argued that they were as public as any other schools and that they are genuinely schools of the people. *Bulletin of the Catholic Educational Association*, Nov. 1907, p. 22.

⁶⁷) Circular letter, Dec. 22, 1920. He recommended a brochure published by the CV and another by Rev. P. L. Blakely, S.J.

Book Reviews

Received for Review

- Garrigou-Lagrange, Rev. Reginald, O.P.: *Life Everlasting*. B. Herder Book Co., St. Louis. \$4.50.
- Burke, Sister Mary Gabriel, O.S.F., B.S.: *Liturgy at Holy Cross in Church and School*. Pio Decimo Press, St. Louis. (no price).
- Mulcahy, Richard E., S.J.: *The Economics of Henrich Pesch*. Henry Holt & Co., N. Y. (no price).
- Ward, Rev. Leo R., C.S.C.: *Christian Ethics*. Herder Book Co., St. Louis, \$4.00.
- Mathias, Dr. Louis, S.D.B., D.D.: *Catholic Action. Theory and Practice*. Huxley Press, Madras, 1952. (no price).
- Baur, Rt. Rev. Benedict, O.S.B.: *Light of the World*. Vol. I, B. Herder Book Co., St. Louis, Mo. \$7.50.

Reviews

- Lynch, Sr. Miriam. *The Organized Social Apostolate of Albert de Mun*. Catholic University Press.

THIS scholarly work appears at a most opportune time. It provides a comprehensive introduction of Albert de Mun to the English speaking world to which he has been almost a complete stranger at a time when directives in the Social Apostolate are so urgently needed. It also serves to show how the seminal ideas of this practical apostle have germinated in his native France, for France is still, as De Mun said, a "mission country."

The *raison d'être* of this work is to be found in the statement of its authoress that "De Mun's message is a living one, with vital relevance in our day." The Soviet Ambassador to Britain recently boasted that the Communists would win by their ideas. It is by his ideas that De Mun's spirit inspired thousands of young men in the Catholic Social Apostolate to resist Communism. The forms which those ideas took in their author's lifetime may have faded or failed here and there, but they served to condition the moral atmosphere of France, and they revive now in a more acceptable time and in more permanent and influential forms. The success of an opinion, as Lecky very wisely remarked, depends on the predisposition of the age to receive it. France and the Catholic world at large are predisposed to receive De Mun's ideas on the Social Apostolate by the sudden realization that piety is not enough; that Faith must be no mere quiet flame in the sanctuary, but a radiance of practical charity in the slums. Sister Miriam has performed a great service in this exposition of De Mun's thoughts and technique. It is as if splendidly trained reserve troops were thrown into the titanic conflict of our critical day.

De Mun's boldness, as the authoress points out, consisted simply in his having the courage to follow the actual consequences of Christianity to their logical conclusions. He took Christ seriously and He took Him at His word. To do that in a secularized society re-

quires rare moral courage. De Mun possessed the courage to a superlative degree. It required courage too, to rouse his fellow Catholics to their social duties, for even the devout resent being dragged out into a world of harsh conflicts, resent the compelling voice of such an apostle who brings conflict into the soul of the faithful by setting before them Darkness and Light in such tangible forms that no man can refuse combat and hope for salvation.

The present work is divided into seven sections: The life and times of Albert de Mun; De Mun's Theology of the Apostolate; the Structure and Function of the *Oeuvre* (a dual association of committees which included members from the upper classes and clubs for workingmen); The *Oeuvre*, an Interpretation; Religious Idealism and Economic Reform; The Defense of Social Freedoms and a concluding commentary on the significance of De Mun's ideals. The work is most efficiently annotated and indexed. It is with a sense of pleasureable duty that we commend this work to a magazine devoted to the study of social justice.

LIAM BROPHY

- Biver, Comte, Paul. *Pere Lamy*. Tr. by Msgr. J. O'Connor, with a preface by Jacques Maritain. Clonmore & Reynolds Ltd., Dublin. 1950, 214 pages, price:16/

A collection of interesting excerpts and stories of the founder of *The Congregation of the Servants of Jesus and Mary*, with selections from Pere Lamy's journals, this book takes the story from his birth, July 23, 1853, down to his death December 1, 1931, and adds many items from a bulletin which contains accounts of happenings after his death. In some ways the story reminds the reader of another holy parish priest of France, the Cure of Ars, St. John Vianney. There are apparitions of the devil, appearances of things of the future, instances of reading men's thoughts, as well as visions of Our Lord and the Blessed Virgin Mary. Most important of all, the book introduces an almost unknown Congregation to English readers, and acquaints us with the noble ideals of these *Servants of Jesus and Mary*, whose work is beginning to prosper.

JOHN JOLIN, S.J., PH.D., S.T.L.

In the immense and powerful mass of scientific activities [of the present-day world], the human mind's marvelous endeavor to conquer nature experimentally and mathematically is left without any direction or light higher than that of empirical and quantitative law, and is wholly cut off from the order of wisdom. It advances historically and it captivates men, but it no longer knows anything of speculative and practical wisdom.

JACQUES MARITAIN
"Philosophy of Nature," p. 123

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Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

ST. LOUIS CONVENTION SHOWS VITALITY OF NINETY-SEVEN-YEAR OLD VEREIN

ST. LOUIS has long since come to be recognized as "home" to the officers and members of our venerable Central Verein. In this metropolis on the banks of the Mississippi is the cherished Central Bureau, the nerve-center of our organization. For the past several decades the Most Reverend Ordinary of St. Louis has been the Episcopal Protector of the Verein,—formerly at churchman of distinction, John Cardinal Glennon, and now the gracious, kindly and energetic Archbishop Joseph E. Ritter.

In his Annual Message, given at Monday's joint session, the Verein's President, Mr. Albert J. Sattler of New York, alluded to St. Louis' unique role in our society's history, quoting from the Cardinal's address of welcome delivered ten years ago, when our national convention was last held in that city. "The bond that binds your society to St. Louis," Mr. Sattler quoted the Cardinal, "is a close one. . . Though you were cradled in the East, St. Louis has become your home." Significant enough, Archbishop Ritter gave expression to virtually the same thought in his warm words of welcome after the Solemn Pontifical Mass on Sunday morning.

Visits to St. Elizabeth Settlement and the Central Bureau

St. Louis has assumed importance to the Central Verein for yet other reasons. For almost fifty years it was the home of our late illustrious leader, Frederick P. Kenkel.

To our members, a visit to St. Louis always implied a call on that layman of rare distinction, who came to be regarded as an oracle whence people sought wisdom, counsel and direction. In St. Louis itself, Mr. Kenkel's name was always associated with not one institution, the Central Bureau, but with two establishments. The other institution, proclaimed by Archbishop Ritter as the product of Mr. Kenkel's expansive heart, is St. Elizabeth's Nursery and Day Care Center, usually referred to simply as St. Elizabeth's Settlement.

With this in mind, the Convention Committee arranged for a tour of these institutions on Saturday afternoon, much to the delight of the delegates who were on hand in large numbers. All were thrilled with their experience, conscious of the fact that both the Settlement and the Bureau were in a true sense their institutions, founded and maintained by the Verein and the Catholic Women's Union. Sister M. John Bosco, Superior and Superintendent of the Settlement, with her staff of devoted Sisters supplemented by local women and young women of the NCWU, served the delegates a delicious luncheon.

After the tour of St. Elizabeth's, the delegates returned to the Sheraton Hotel, Convention headquarters, for the opening of the Charity Aid and Mission Exhibit. Bishop Helmsing, Auxiliary of St. Louis and Archdiocesan Director of the Society for the Propagation of the Faith, addressed the assembly on this occasion.

Immediately after this session, the delegates walked to the Central Bureau, where the staff received them and showed all the visitors the various departments of the establishment, especially the famous libraries. Refreshments were served by the local Committee.

Solemnity and Inspiration

It is Sunday's program which is intended to inspire the delegates for their discussion and deliberations during the convention. Sunday's program this year in St. Louis achieved this end to a marked degree. An impressive parade of delegates and visitors made its way down spacious Lindell Boulevard from the hotel to the Cathedral. At the Cathedral, the delegates were joined by the vested clergy and Archbishop Joseph E. Ritter, Celebrant of the Pontifical Mass, who was accompanied by his entourage of ministers. Silver trumpets sounded a festive note as the procession moved to the sanctuary for the celebration of the Sacred Mysteries.

The preacher of the Mass was the Right Reverend Ignatius Esser, O.S.B., of St. Meinrad Abbey. His text was taken from the Mass of the day: "This God Who dwells apart in holiness, Who knits families together in unity of will, He will give His people strength and courage." Father Abbot's words were exquisitely chosen and well suited to the occasion. He concluded by paying a moving tribute to Mr. Kenkel: "Mr. Kenkel was a sociologist, a publisher, a journalist, an editor, an author. But above everything else, he was a Catholic. . . If you do your duty to him as one of the greatest leaders the laity our country has ever had, he will one day be a canonized saint of the Church. Pray that God may grant that."

Immediately after the Pontifical Mass, buses conveyed the delegates to German St. Vincent's Orphan Home in Normandy for the Civic Demonstration. Approximately five hundred delegates and visitors assembled in the beautiful and spacious gymnasium to be greeted by Mr. Walter Stay, President of the German St. Vincent Orphan Association, who displayed both a knowledge and an appreciation of the Verein's history and program. St. Vincent's observed its centennial two years ago. Mr. Stay's warm welcome was followed by several delightful instrumental and vocal numbers by the children.

Mr. Richard Hemmerlein of Syracuse, New York, in a well-prepared address, told the story of the Central Verein, recounting its achievements while skillfully unfolding its many-sided program. Mr. Hemmerlein was followed on the rostrum by the Most Reverend William T. Mulloy, Bishop of Covington, Kentucky, who spoke on "Laity's Role in the Great Re-awakening." The Bishop's address was a masterpiece. He charged the laity with their responsibility to join in the great work of Christian social restoration, stressing the need of following the directions of the Church as these are given in the papal encyclicals. We have never heard a more eloquent or forceful appeal for the study of the encyclicals. Archbishop Ritter, the gracious host to the Convention, substantiated Bishop Mulloy's well developed theme by asking members of the CV and the NCWU to be leaders in their dioceses in promoting Catholic Social Action.

Paying a Debt of Honor

Uppermost in the mind of the Convention Committee was the knowledge that this Ninety-seventh Convention was the first in almost forty-five years which would convene without Mr. Kenkel. It was a fortunate coincidence that this Convention was scheduled to be held in St. Louis, and the local Committee succeeded in making the most of it.

On Monday afternoon, the Conventions of the CV and the NCWU adjourned to enable the delegates to visit the grave of Mr. Kenkel in Resurrection Cemetery. If any motivation was needed, it was abundantly supplied in the eloquent discourse of Mr. Joseph Matt of St. Paul, delivered on Sunday night after the Convention Banquet in the Sheraton Hotel. Mr. Matt held his audience of four hundred in rapt attention as he gave a complete and inspiring word-picture of the heroic life and attainments of Mr. Kenkel. It was a discourse which only Mr. Matt could have given, inasmuch as no one had enjoyed such intimate association with Mr. Kenkel as had he, nor is there anyone so fitted to properly appreciate a person of such gigantic stature as was Mr. Kenkel.

Completing the program on Sunday night was a spirited address delivered by Mr. George Rozier of Jefferson City, who spoke on "Bigotry, Yesterday and Today." The speaker cautioned Catholics against becoming perpetrators of bigotry themselves or giving cause for hatred of the Church to those who are not well informed.

Since, by long-standing tradition, Monday night was always reserved for the report of the Central Bureau, it was most fitting that the memory of Mr. Kenkel should dominate this part of the Convention program also. Thus it was that, after Father Suren's well-received commentary on his printed report, a special dedicatory ceremony took place, in which an oil portrait of Mr. Kenkel was unveiled by his daughter, Eleanore. Simultaneously, the delegates were surprised to hear a wire recording of an address delivered by Mr. Kenkel in 1950 to the Catholic Union of Missouri. Mr. Franz Weber of St. Louis presided over this portion of the evening's program.

Business Sessions

Encouraging reports were submitted by the various State Branches, particularly Kansas, Texas, New York and Wisconsin. For the first time in well-nigh half a century a delegate was present from Kentucky.

Mr. Richard Hemmerlein's report of the Central Bureau Assistance Committee revealed gratifying results although the sum collected was slightly below the goal of \$8,000.00.

Thirteen recommendations presented by the Board of Directors were accepted by the Convention. One of these approved a memorandum submitted by Msgr. John O'Grady, Secretary of Catholic Charities in Washington, D. C., who suggested that something be done to perpetuate the memory of Mr. Kenkel's life and ideals. The memorandum specifically mentioned a biography of the late Director of the Central Bureau and the establishment of a scholarship at some large University.

which would encourage the study of Catholic life in a small rural community of people of German descent. A special committee was appointed to study the memorandum and confer with Msgr. O'Grady.

Archbishop Muench's Message

The Convention was again favored in having a special message from its esteemed episcopal patron, who continues his intense interest in the Central Verein despite the fact that his present duties, many and pressing as they are, necessitate his being absent from our country. Archbishop Muench's message, timely and practical as are all his messages, treats of the great evil of secularism in education. What is perhaps the most important Resolution adopted by the Convention, the one referring to the School Question, derived inspiration from His Excellency's scholarly message.

Pilgrimage to a Beata

Conventions of the Central Verein are always dominated by a religious spirit. Inspiration, guidance, strength and courage are sought from their only true source,—almighty God and His saints. If the Ninety-seventh convention began on a high supernatural note with Sunday's Pontifical Mass, it was concluded in the same spirit with the inspiring pilgrimage to the tomb of Bl. Philippine Duchesne in St. Charles, Mo., the first and only person so honored from the Archdiocese of St. Louis.

Eight chartered buses of delegates and visitors, who prayed the rosary en route, made the sixteen mile journey from St. Louis to St. Charles. Arrived at the newly constructed shrine of the Beata, the delegates heard a short sermon delivered by Rev. Francis Dieckmann, Spiritual Director of the NCWU. Appropriate prayers were then recited after which the delegates venerated the relic of Bl. Philippine. Rev. Mother Lamy, Superior of the Sacred Heart Convent where Blessed Philippine's remains are enshrined, received the delegates who were served refreshments.

The Convention was officially concluded with the ceremonies of installation of officers and departure in St. Peter's Church, St. Charles, Mo. Rt. Rev. Msgr. A. T. Strauss, V.F., Pastor of St. Peter's and Spiritual Director of the Missouri Branch of the NCWU, presided at these ceremonies. Solemn Benediction with the Most Blessed Sacrament was imparted by Msgr. George Hildner, V.F., to the happy but tired delegates.

The St. Louis Convention was an undoubted success. There was evident at all times a spirit of vigor and enthusiasm. The registration showed the largest attendance of both priests and lay people in many a year. Not lacking were unmistakable signs of growth in members and interest with indications warranting hopes for even greater development in the future.

There were, of course, some disappointments. Some State Branches reported losses in membership, while others posed difficulties of another nature. There were differences and disagreements among the delegates, some of them sharp. But such things are to be expected in any organization of mortals, and are not necessarily to be construed as a weakness. It is always hoped that, while there may be misunderstanding and disagreement on

points and policies, there is always an underlying unanimity of our ultimate objective which is God's glory and man's eternal salvation. The Central Verein has had its problems before, some of a serious nature. It has weathered them, and in some instances was the better for having had them. Problems are the test of the vigor of any society. If the St. Louis Convention is any criterion, the Verein is old but not ancient. It has shown signs of possessing that vigor which is the guarantee of its future.

V. T. S.

A Challenging Proposal

A MOST important point of Bishop Mulloy's address to the delegates of the National Convention in St. Louis was his solemn and sincere proposal that the members of the Verein and the Women's Union undertake the task of bringing the encyclicals and other pronouncements of the Popes to students in our Catholic high schools and colleges.

The Bishop of Covington expressed his conviction that little can be done by way of social reconstruction with adults unless they will have been imbued in their childhood and youth with the principles of morality as given us in the Church's official teachings. He attributed much of the failure of Catholics in the social apostolate to our neglect in this matter up to the present time.

The fact that Bishop Mulloy singled out our organizations for this important mission is a tribute which must not be taken lightly. At the same time, the execution of a directive so important will call for much sound thought and planning.

Resolutions of CV Convention

THE Resolutions adopted at the close of the 97th Convention in St. Louis are at present in the final process of revision and correction, and will be published in the form of a small pamphlet as in former years. Mimeographed copies will first be sent out by the Bureau. The titles of these Resolutions, called in recent years "Declarations of Principles", are: Our Holy Father, War and Peace, Restoration of the Family, The School Question, Catholic Workingmen's Associations, and Spiritual Aid to Expellees and Expellee Legislation.

The statement on "The School Question" is a lengthy discussion, possibly running to 16 pages in the usual pamphlet size. It is perhaps the most comprehensive and informative statement on the subject made by the Central Verein since the last decade of the nineteenth century, and should, therefore, be received by our members with interest and the determination to circulate its message far and wide. The statement will be printed separately, and is to be made available to State Branches and affiliated organizations of the Verein and the Women's Union as soon as possible. One of the delegates at the Convention pledged a contribution of \$100 to help pay for the printing and distribution of this statement on "The School Question."

Youth Panel

A PRIESTS' panel discussion of youth organization was conducted on Tuesday afternoon of the Convention, with Rev. Albert Henkes of High Hill, Texas, presiding. Father Henkes is Youth Director for the Central Verein.

About fifteen priests participated in the discussion. It was brought out that the demise of the sodality as a unit of youth organization was the basic cause of the lapse in the Verein Youth Movement. Father Henkes agreed to utilize the information garnered in the discussion in his efforts to mold a youth organization within the CV framework. He promised a youth program for next year's national convention in San Antonio.

Convention Notes

THERE was no doubt, as Rt. Rev. Abbot Ignatius Esser told the 2000 delegates and visitors assembled in St. Louis Cathedral on the occasion of the Pontifical Mass, that the "spirit of Mr. Kenkel hovered over this Convention." This was no more in evidence than in the brief, solemn address delivered by Dr. Nicholas Dietz of the CV's Social Action Committee at the grave of the late Mr. Kenkel. The speaker said in part:

"... Let us be grateful to the providential God whom Mr. Kenkel loved so well, that He allowed the late Director of the Bureau to be with us for so many years, to teach, to counsel and to lead us by his written and spoken word and by his constant example in the ways of that Catholic Lay Action which our Holy Fathers have systematically set forth for us. Let us resolve here at the grave of our talented, learned and yet humble and saintly Mr. Kenkel not to falter in our steadfast devotion to the well-established principles and ideals of the CCVA and the NCWU, and not to hesitate in spite of difficulties or discouragements, in our constant efforts to put our principles and ideals into practice.

"Our good bishops, priests and religious are doing their share. We lay people must do ours, as Mr. Kenkel has so often told us. The CCVA and the NCWU, including the celebrated Central Bureau which Mr. Kenkel founded, in all their varied activities, constitute unique and priceless guides and aids to help us as individuals, or in parish or larger groups, to promote good, solid wholesome Catholic Action.

"Mr. Kenkel, your dear body lies buried here beside that of your noble wife in this Resurrection Cemetery. On this hallowed spot we promise to be faithful to the well-established principles and ideals of the CCVA and the NCWU, and we promise prudently to apply these principles and ideals in the social, educational, economic, charitable, and related fields, in which you labored and led so long and so ably and inspiringly, to the end that the brotherhood of man in Christ, under the Fatherhood of God, in union with the Holy Spirit, may become a living, enduring reality, instead of an uncertain, evanescent dream among man."

After Dr. Dietz's brief tribute, the assembled clergy chanted the *Benedictus* and Rev. Charles Moosmann, of

Munhall, Pa., led in prayer. Brief visits were also made to the graves of Rt. Rev. Msgr. R. B. Schuler and Mr. Ernst A. Winkelmann. The former, a member of the Verein's Committee on Social Action, was eminent as a youth leader, while the latter, who died a few days after Mr. Kenkel, was on the national organization's Board of Trustees.

One of the important subjects of discussion that came up at a business session of the CV Convention, which considered the Report submitted by the Board of Trustees, was the advisability of investing a greater percentage of the Bureau's Foundation Fund in Investment Trust shares, rather than in institutional bonds and other issues. The former type of investment, it was stated, would supply a greater return for the Bureau's operational budget.

It was found, however, on further consultation with the Board of Trustees, that on the whole a very good and reasonable investment policy has been followed under the prevailing circumstances. In fact, it was disclosed that the President of an investment company who is a friend and adviser in the Bureau's fiscal policies, had expressed the opinion in a letter, after a quite thorough investigation of the Bureau's portfolio of investments, that a prudent, efficient and very commendable policy had been followed by the Trustees. This opinion by a disinterested party of mature judgment in these matters should further strengthen the confidence in the over-all investment policy of the CV's Board of Trustees.

A word of appreciation and thanks is due the Souvenir Program Committee of the St. Louis convention for the accumulation and production of a wide and sound source of information regarding the CCVA, the NCWU, and the CU and NCWU of Missouri. The 88-page Program is dedicated to Most Rev. Joseph E. Ritter, Episcopal Protector of the CCVA, and also contains an impressive picture and short biographical and appreciative article on the late Director, Mr. Kenkel. The sketch is written by Mr. James H. Zipf of St. Louis, who has been prominent in the affairs of the Verein and the CU of Missouri for many years.

The last pages of the Souvenir-Program booklet contain the official program of the 1952 Conventions of the CCVA and NCWU conducted in St. Louis. The labor and self-sacrifice that has gone into the production of this booklet by many minds and many hands is the "stuff" out of which successful Catholic social action is accomplished. The Patrons of the Souvenir Program, too, are to be commended.

The delegates and visitors who came to the Central Bureau during their attendance at the national Convention were pleased with the rather extensive work of painting and repair which has been done on the property, particularly the main building of the Bureau during the past spring and summer. Funds for this work were made available by the proceeds of a sale of some property, bequeathed to the Bureau by the late Rev. J. Wallrapp a few years ago.

Three State Conventions

Pennsylvania

THE Fifty-ninth annual Convention of the Catholic Union of Pennsylvania was held in conjunction with the Forty-second of the Women's Union in St. Mary's the Assumption Parish, Scranton, Pa., under the auspices of Branch 45, Catholic Knights of St. George. Not since 1898—four years after the founding of the State Branch—had the CU convened in the capitol of the hard-coal region. Credit for this renewal of interest is due largely to the efforts of the President, Joseph Lonsdorf.

The delegates convened for the Mass on Saturday morning, July 18, celebrated for the deceased members of both organizations by Rev. Francis Streiff. There were the usual addresses of welcome at the meeting in the parish High School auditorium and the reading of the Presidents' messages. President Lonsdorf suggested the formation of a speakers committee, who, when invited, would address societies and encourage their affiliation with the State Branch. The development of credit unions was among the recommendations. Efforts will be made to compile an "enclosure pamphlet" of facts concerning the State organization. These will be available for insertion in regular mailing of material concerned with the Union.

A feature of the general business session was the strict reports. A number of notable lectures were sponsored. A great deal of work was done for the missions. Seven life members for the Central Verein and \$109 donated to the Central Bureau were reported. Relief of war victims in Germany was carried on quite extensively. The reports of the Pittsburgh section and the Greater Allegheny Section were especially noteworthy. A total of \$724 was turned over to the Central Bureau for the Assistance Committee Fund, as reported by the State Chairman, Mr. Clarence Schumacher.

The Convention High Mass was celebrated on Sunday morning by Rev. William Koenig, Spiritual Adviser to the State Branch. The sermon, on the rights and duties of Labor and Management in industry, was delivered by Rev. William Kuehner. A total of 370 delegates and friends attended the Convention dinner served by the ladies of the host parish. At the civic forum, Rev. James L. Harley, S.J., of Scranton University spoke on "Catholic Thought in Action".

Rev. Leo J. Post, Pastor of St. Boniface Parish, Williamsport, Pa., extended an invitation to the Pennsylvania Branches of men and women to hold their 1953 convention in his Parish. The Lehigh Valley Section invited the organizations to convene in their District in 1954.

The newly-elected officers were installed by Mr. John Beck, honorary President of the Central Verein, at the dinner. C. Joseph Lonsdorf is President and Clarence Schumacher is Recording Secretary.

Connecticut

This year's Convention, the Sixty-fifth in the history of the State organization, was held in Waterbury on June 7-8, under the auspices of the Holy Family Society and the Pastor and members of St. Cecilia's Parish. A joint meeting of the men and women was held in Turner Hall, on Saturday, June 7, where the Presidents, Mr. Reinhard and Mrs. Wollschlager, delivered their messages to the delegates. Committees were also appointed.

At the separate meeting of the men's delegates, a number of committee reports and recommendations were made. The State's donation to the Assistance Fund was discussed. Attendance at the national Convention in St. Louis was also considered.

Following the meeting on Sunday morning, the delegates marched in procession to Immaculate Conception Church, where a High Mass was celebrated at 11:00 A.M. by Rev. John G. Fanning. The sermon, on "The False Liberalism of Feminism", was delivered by Rev. George F. X. Reilly. The delegates assembled in Hotel Elton at noon where the dinner-meeting was held. Rev. John Heller, Rev. William Wirkus and a number of others of the clergy were guests. Mr. Albert J. Sattler, the guest speaker and the President of the CCVA, spoke on the subject, "The Right to Vote is also an Obligation." At a subsequent meeting Mr. Sattler spoke on the desirable features of "HR-7376, The Cellar Bill", which was under consideration in the Congress of the United States, and which provided for the admission into the U. S. of 300,000 expellees and refugees from parts of Europe over a three-year period. A motion was adopted by the State Branch to promote the passage of this legislation through the appropriate committees.

The next year's Convention is to be held in New Britain. It was decided to leave the per capita tax at the present rate of 35c per member. The penny collection of \$8.20 was used to ship the mission exhibit of the women's organization to the national Convention in St. Louis.

Texas

A highly successful and well-attended Convention was held by the Catholic State League of Texas in the community of Shiner, July 15-17. Fr. John Hanecek, Pastor of Sts. Cyril and Methodius Church, together with his parishioners, were hosts to the three organizations, the men, the women's Union, and the Youth Organization. Meeting on the day previous to the Convention, July 14, were the officers and local secretaries of the Catholic Life Insurance Union of Texas, an insurance Society which works closely with the three branches of the Catholic State League.

The Mass for the living and deceased members of the League was offered on Tuesday morning. At the afternoon meeting, President Frank Streng of the local St. Joseph's Society welcomed the delegates to Shiner, as did the other officials of the three organizations and the Mayor of the town, Paul Otto. At the Youth

Rally on Tuesday evening, Miss Adeline Wolff spoke eloquently on "Youth's Role in the Drama of Our Time," and Rev. Albert Henkes discussed "The Challenge to Youth." Fr. Henkes proposed, as one of his objectives in youth work, the plan of getting our Catholic young people interested in the encyclicals of the Popes, and having them disseminate the teachings contained therein. It is interesting that this proposal was later presented as a serious and challenging task to the delegates assembled for the national Convention in St. Louis by the Most Rev. William T. Mulloy, Bishop of Covington. Victor Dreitner, President of the Youth Section, reported on a convention of the National Council of Catholic Youth in Cincinnati.

The Convention High Mass was offered on Wednesday morning by Rt. Rev. Peter J. Schnetzer of San Antonio. Very Rev. Albert M. Schreiber, prior of New Subiaco Abbey, Arkansas, delivered the sermon. His subject was "The Priesthood of the Laity, Its Privileges and Responsibilities." He portrayed in an impressive manner the unity and solidarity in sacrifice and daily works that is created by the union of all baptized Catholics.

At the Catholic Day program on Wednesday evening, Fr. Victor T. Suren, Director of the Central Bureau, spoke on the importance of the virtue of fortitude for the leading of a fruitful and effective life as a Catholic in the world of today. Others who addressed the more than 600 delegates and visitors were Mrs. Joseph Kraus, who discussed the supernatural virtue of charity and the various expressions of it in everyday life of a Catholic. The final part of the program, the conferring of rural life and 4-H club awards fitted in very well with the convention program in its emphasis on both rural life and youth activities, two objectives of the State League and also of the Catholic Central Verein.

The delegates to the Convention were gratified to learn that the State League had contributed over \$1000 to the Chaplains Aid Fund of the Central Bureau. This was made possible by the very generous disposition of several Bishops in Texas who allowed the representatives of the State League to take up collections for this purpose after the Masses in a number of parishes. Ten resolutions on very important subjects were adopted. Among these the more important are: Need of a Militant Faith, Family Life, On Education, Indecency in Advertising and Literature, Rural Exodus, and Parish Credit Unions.

According to the record of attendance, 35 members of the clergy were present at the State League's Convention; 227 delegates represented units of the men's Section; 75, the women's Union; 60, the Youth Section. With 360 visitors this gives a total of about 750 persons. The officers of the men's Section, who were re-elected, are: Joseph H. Steinle of Dunlay, President; Maurice Hafernik of San Antonio, Secretary; Joseph F. Leopold of Hallettsville, Treasurer. San Antonio was selected as the 1953 Convention city. An invitation was also extended to the CCVA of America to convene in San Antonio in 1953.

New Publications of CB

A NUMBER of new prints were distributed at the national Convention in St. Louis which will be of interest and value to affiliated State and local units of the Verein and the Catholic Women's Union. Messages of Most Rev. Aloisius J. Muench to the Convention, one to the men and the other to the women's group, have been printed under the titles: "Spurious and Un-American: An Indictment of Godless Education" (see page 144) and "A Pressing Charity: Prayer and Working for Vocations." Other prints of value to our members are: "The Puzzle of Peace," our newest free leaflet, by Rev. T. Mascarhenas; "The Annual Report of the Central Bureau, 1951-52"; "Installation of Officers and Departure Service," intended as an aid in conducting a fitting, dignified and impressive ceremony for installation of officers, national, State and local; "What is the NCWU?," compiled by Mrs. F. Rohman.

Copies of these publications are free upon request with exception of the "Installation and Departure Service," a 9x12 card with script on both sides, done in an attractive and durable manner, which sells for 15 cents each.

Bales to Home Missions

DURING July the Central Bureau shipped a consignment of 41 bales—consisting of clothing, bedding, and other items—to some 20 missions and parishes located in seven states. Nineteen bales went to missions in South Dakota, 6 each to North Dakota and Texas, 4 to New Mexico, and 2 each to Minnesota, Montana and Wyoming. Drayage and freight on the consignment, furnished by the Bureau, amounted to \$218.76.

It is particularly the organizations and members of the National Catholic Women's Union and a few of the men's societies which have furnished the fine, new and used clothing of all kinds, quilts, shoes, etc., which have gone into these bales, now on their way to the missions. Each bale weighs approximately 125 pounds. All in all, the material in the bales will prove a valuable material aid to the missionaries who receive them because requests from the poor in the outlying mission districts constantly come to them, particularly during the fall and winter season.

Visitors at CB

A DELEGATION of visitors from Germany came to the Central Bureau during the last part of July to the Central Bureau during the last part of July as a part of a four-months survey-visit in the United States, sponsored by the Cultural-Exchange Program of the National Catholic Welfare Conference in cooperation with the State Department of the U. S. The visitors stopped in Washington, D. C., New York, Chicago, St. Paul, Omaha, San Francisco, Los Angeles, and Albuquerque, N. M., before their sojourn in St. Louis. The complete delegation was composed of five priests and

laymen. Those who came to the Bureau were: v. Othmar Dessauer, Student Chaplain, Frankfurt, M.; Prof. R. Pfister, Professor of Economics of the University of Munich; Fr. Ebert and Leonard Reimn. Journalist, of Munich. They were accompanied by Mr. Fritz Fuchs, Jr., a student of the Catholic University, Washington, D. C.

The visitors were greatly interested in the work of the Central Bureau and in our organizations, the CCVA and NCWU. They were also impressed by the Central Bureau Library as a center of research and historical study.

Miscellany

A unsolicited donation of \$500.00 for the missions was recently received by the Bureau. Concluding the letter conveying this gift was the request: "May we please ask for a prayer that we may obtain more nurses and vocations to our Sisterhood, so that we may continue to take care of the sick brought to our hospital, and not be forced to close part of it for lack of help." We ask our readers and friends of the missions to heed this petition of the donor. The letter was signed by Sister M. Estelle, O.S.F., Superior, St. Joseph's Hospital, Milwaukee, Wisconsin.

In his address at the Catholic Day program held in conjunction with the Convention of the Catholic State League in Shiner, Texas, Fr. Suren, Director of the Central Bureau, said:

"We submit that while Christian fortitude is indispensable to Christian living in all ages, it is much more so today. Fortitude is a militant virtue; it implies struggle and strife. And therein lies the value of an understanding of the place of this virtue in our lives today. Much of the retrogression in morality today in our own country and in others similarly constituted is undoubtedly due to outright indifference and lethargy. Much of it, however, very much of it, must also be ascribed to timidity and fear. . . . Heroism in living, even as heroism in dying, is achieved only through the virtue of fortitude."

A new subscriber to SJR expresses his appreciation as follows:

"I have just received the first copy of your excellent Social Justice Review, and take this opportunity to extend my thanks, congratulations, and best wishes. Being a son of a numerically small—Slovenian—nation, and having seen and felt the sufferings of the last decade, I feel that there is no solution to the world's problems but that of Christian justice and charity. It is my great privilege to broaden my studies of these fine principles with the help of your Pioneer Journal.

"Should you sell any other literature on this subject, I should be grateful if you could kindly send me a list of names and prices. I enclose \$3 as my first annual

subscription, the small remainder being my humble contribution to your fine work. At the moment I am still a self-supporting student, but I look forward to the time when I might be able to do something more in this all-important field, spiritually as well as financially."

The Problem of Peace

HOW much talk there is of peace today, and in what diverse ways! For some, it is nothing more than an exterior formality, consisting of words, imposed by the tactics of the movement and constantly contradicted by their actions, so contrary to all that they say. For us, no; for us there is but one true and possible peace, that of Him Whose Name is "Prince of Peace" (Is. 9, 6), and Whose reign does not consist in earthly pleasures but in the triumph of justice and peace: "For the Kingdom of God does not consist in food and drink but in justice and peace" (Rom. 14, 17); a peace which is deduced as an inevitable imperative of fraternity and love, which springs from the depths of our Christian being and is the indispensable foundation for other goods which are greater and of a superior order.

POPE PIUS XII
to the Eucharistic Congress in
Barcelona, June 1, 1952

There is need of a comprehensive work on the peace-action of the Popes throughout the Christian centuries. When, in the summer of 1951, the Channel Islands commemorated a Catholic centenary, attention was called to the historical fact that for over two-hundred years, from the end of the fifteenth to the end of the seventeenth century, they enjoyed a special papal privilege of neutrality, under a Bull granted by Pope Sixtus IV in 1483 at the request of King Edward IV of England.

According to this, the islands and the surrounding waters, "as far as the eye could see," were to be neutral in time of war, and enemy ships and goods were immune from capture within these limits.

The Kings of England are said to have respected this Bull long after the Papal supremacy had been repudiated; it was, indeed, generally observed by the Christian nations, and played a large part in shaping the character of the life of the islands.

F. P. K.

Contributions to the CV Library

General Library

RT. REV. MSGR. JOHN S. MIES, Michigan: The World Problem, Capital, Labor, and the Church, N. Y., 1918. What is Economics, Milwaukee, 1939. Handbook of Practical Economics, London, 1910. Dictionary of Secret and Other Societies, St. Louis, 1924. Birth-Control and Eugenics, N.Y., 1928. Primer of Social Science, N. Y., 1913. A Living Wage, N. Y., 1912. Distributive Justice, N. Y., 1916. The Relation of Labor to the Law of Today, N. Y., 1895. Christian Social Reform, Philadelphia, 1912. History of Labor in the United States, (2 vols.) N. Y., 1918. Masterworks of Economics, N. Y., 1946. Justice and the Social Order, N. Y., 1945. Socialism, N. Y., 1912. Catholic Principles of Politics, N. Y., 1941. Wilhelm Emanuel Freiherr von Ketteler, Freiburg, 1912. Geschichte der Nationalökonomie, Jena, Germany, 1912. Lehrbuch der Nationalökonomie, Freiburg, 1914. Vols. I, II, III, Freiburg, 1913. Die Centrumsfractionen an der Jahrhundertwende, Berlin, 1900. Der Unendliche Grüss, Freiburg, 1890. Land of the CID, N. Y., 1895. Plus an assortment of 40 books on various subjects, devotional and prayer books.—HERDER BOOK CO., Vienna: Der Dialektische Materialismus, Germany, 1952.—W. M. P. FURLAND, Minnesota: In Charity Unfeigned, N. J., 1952.—EFFINGHAM COUNTY PRINTING COMPANY, Illinois. Journal of the Illinois State Historical Society, Illinois, 1925.—H. O. N. FRANK M. KARSTEN, Washington, D. C. American Pipe Lines, Oklahoma, 1952. The Racial Integrity of the American Negro, Nashville, Tenn., 1951. Foreign Relations of United States, 1933. Vols. 1-5. Washington, 1933.—PASSIONIST FATHERS, U.S.A.: Passionist Centenary in America 1852-1952, Stamford, Conn., 1952.

Library of German Americana

MR. FRED GILSON, Illinois: Offizielles Souvenir 51 General Versammlung des D.R.K. Central Vereins und des Katholiken Tages, Springfield, Ill., September 9 bis 13, 1906.—WESTERN CATHOLIC UNION, Illinois: Golden Anniversary Souvenir 1877-1927, Western Catholic Union, Oct. 21-23, 1928, Quincy, Ill.—MARYGROVE COLLEGE, Michigan. Eternal Witness, the Missionary Apostolate of the Catholic Church, Detroit, 1952.—FRANZ H. MUELLER, Minnesota. Theodore Brauer, Ein Sozialer Kaempfer Gedenschrift zur 10. Widerkehr seines Todestages, Koeln, 1952. Rejecting Right and Left, Heinrich Pesch and Solidarism, N. Y., 1952.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donations to Central Bureau

Rev. F. H. Dieckmann, Mo., \$10; Allegheny Co. Branch CCV, Pa., \$250; Cath. Knights of St. George Br. 5, Pittsburgh, Pa., \$10; St. Joseph Society, Weimar, Tex., \$10; Louis Schoenstein, Cal., \$22.50; Sgt. Michael Bubick, N. Y., \$5; Pittsburgh District Knights of St. George, Pa., \$5; Dan McGlynn, Pa., \$15; Nicholas Dietz, Jr., Neb., \$20; Peter Mohr, Kans., \$10; Rev. J. P. Fries, Pa., \$4; Catholic League of Texas, \$117.90; Kolping Society of St. Louis, Mo., \$5; Catholic Union

of Missouri, \$1,200; St. Joseph's Society, Cottonwood, Ida., \$60; A. G. Grass, Pa., \$1; Joseph Traklofer, Pa., \$5; J. C. Hierholzer, Pa., \$5; F. J. Buerger, Pa., \$5; Michael Pfeffer, Pa., \$10; J. M. Zimpel, Ark., \$1; Miss Theresa Weiss, Md., \$1; Bernard Schaper, Mo., \$1; J. C. Spaeth, Ill., \$100; Joseph Kaschmitter, Mo., \$5; Catholic Central Society of New Jersey, \$1; Connecticut State Branch, \$50; Cathedral Mission Guild, St. Louis, \$10; Total to and including August 15, 1952, \$2,135.40.

Chaplains' Aid Fund

St. Louis & County District League, Mo., \$4. Catholic Union of Kansas, \$162.65; St. Francis de Sales Benev. Society, St. Louis, \$5.05; CWU of New York Inc., N. Y., \$50; Total to and including August 1952, \$222.60.

Christmas Collection

David McMullen, Mo., \$5; Miss Ella Glaser, Mo., \$5; Total to and including August 15, 1952, \$6.00.

Foundation Fund

Western Catholic Union, Quincy, Illinois, \$100; Total to and including August 15, 1952, \$100.00.

St. Elizabeth Settlement

Greater St. Louis Community Chest, \$1,325; Interest Income, \$30.30; From children attending St. Elizabeth's, \$1,949.13; Total to and including August 15, 1952, \$3,304.43.

European Relief Fund

Charles Gerhard, Pa., \$10; Miss M. Buggle, Mo., \$40; Central Bureau, \$5; Theo. Nebel, Ill., \$13; Bernard Schaper, Mo., \$14; Total to and including August 1952, \$82.00.

Catholic Mission Fund

St. Andrew's Hospital, Murphysboro, Ill., \$20; N. Y., \$211.90; New York Local Branch CCV, N. Y., \$2; Elizabeth Ertle, N. Y., \$5; Margaret Miller, Minn., \$10; Aloys Strunk, Kans., \$20; Miss M. Buggle, Mo., \$95; Mrs. O. Palazzolo, Mo., \$20; St. Francis Convent, Springfield, Ill., \$20; Peter Mohr, Kans., \$25; Wm. Sullivan, Ill., \$20; St. Elizabeth Guild, New York, N. Y., \$25; CWU of New York, Inc., N. Y., \$20; Carver Co. District Federation, Minn., \$10; Ernest E. Winkmann, Mo., \$10; St. Joseph's Hospital, Milwaukee, Wis., \$500; Very Rev. Dean Joseph Hensbach, S. Da., \$10; St. Gertrude's Convent, Cottonwood, Ida., \$4; August Springob, Wis., \$5; Catholic Family Life Insurance, Milwaukee, Wis., \$5; N. N. Mission Fund, Ind., \$30; Total to and including August 15, 1952, \$1,107.90.

Gifts in Kind

were received from the following men and organizations of men up to and including August 15, 1952.

WEARING APPAREL: Estate Rev. F. O. tendorf, Ill., (2 ctns. priests clothing).

BOOKS: B. Herder Co., St. Louis, (390 German books); N. N., N. Y., (2 books); Rt. Rev. Msgr. J. Mies, Mich., (84 books).

MAGAZINES and NEWSPAPERS: Herder Book Co., St. Louis, (magazines, newspapers); Frank Jungbauer, Minn., (magazines); Catholic Knights of St. George, Pittsburgh, Pa., (magazines); Anton Mueller, Mo., (magazines); G. N. Massun, Pa., (magazines); G. H. Kenkel, Ark., (magazines); Ben Weber, Texas, (magazines, newspapers).

MISCELLANEOUS: G. H. Kenkel, Ark. (medals, rosaries, 30 pencils, greeting cards); Peter Clute, N. Y., (greeting cards, cancelled stamps); H. Schmid, Kans., (11 new rosaries, 3 used); John Suellentrop, Kans., (3 doz. rosaries); S. Stuve, Mo. (miscellaneous).